THE ROYAL AND HAPPY Poverty:

OR,

A Meditation on the Felicities of an Innocent and Happy Poverty: Grounded on the Fifth of *Matthew*, the third Verse. And addressed to the late and present *Sufferers of the Times*.

Contabit Vacuus Coram latrone viator.

Nec habeo, nec Careo, nec Curo.

LONDON:
Printed for *Giles Calvert*, at the *Black-spread Eagle*, at the West End of *Pauls*, 1660.

Aug. 29. 1660. Donum Will: Sprigge Authoris et Socij Coll Lync. Oxon:

TO THE READER.

What to others (skilful at fishing in troubled waters) hath bin an opertunity of inriching and aggrundizing themselves; Was to the Author of this discourse the occasion of his Meditation: Who though he can-

not boaſt the improvement of his Fortunes, yet thinks he hath gain'd ſomthing by the Diſaſters of the Times, in that acquaintance they have brought his thoughts with Poverty, And if he have herein walkt Antipodie to the humor of his Age, and in a time when the thoughts of others were moſt ſtudious and intent upon their gain and intereſt, and floting on the golden ſands of Pactolus; he hath imployed his another way, he hopes it is without offence. And that (in an Age fuller of VVolves than Men, *more fruitful in the production of* Monſters *than Animals, and* Prodigies *than Births: in which not only Government, but every thing elſe, both Civil and Divine, hath been expoſed to violence, and the violent taken it by force: In which men live more by ſpoyl and rapine, than according to the* Rules *of Law, or Dictates of* Reaſon) *a* Meditation *of this* Nature *will not ſeem*

imper-

impertinent or unſeaſonable: eſpecially to ſuch, who either through Conſcience or modeſty are ill adapted to joſtle in a turbulent and tumultuous World, that had rather ſequeſter themſelves than others, and entertain their thoughts with the felicities of an innocent and Happy Poverty, *than Projects of waxing rich by wrongs and injuries.*

That the Author came too late into the World to obtain a Part in the late Tragedies, or was too young to Eſpouſe a faction in the late unhappy Quarrels, he is thankful unto Providence: But *that the date of his Nativity was ſo timed, as to render him a Spectator, though not a Gameſter, to give him an opportunity of improving his Reaſon, though not Eſtate; and gathering Experience though not Riches, from the bitter root of our Publick Evils, he numbers not amongſt his Misfortunes: not that he took delight in beholding*

the Tragedies of his Country, or was pleased to see the place of his Birth *become a Cock-pit of strife, a Scene of* Blood, *or Shambles of Slaughters and Villanies: But for that as* Solomon *hath said, its better going to the house of mourning than rejoycing. He supposes it may in a like sence, be more advantagious to be born in a time of affliction than prosperity. And if somthing either of Ingenuity or Honesty excluded him from dividing the spoil, and sharing the Prey with the Nimrods and mighty Hunters of the Age, he hopes he shall not be envyed the improvement of his* Poverty, *by those who without his Envy posses the good things of the Earth, it being the only and best advantage he was able to make of the worst of times.*

And if any be offended at either the Luxuriancy of Stile, or Loosnesse of Method in this Discourse, as judging them unsutable to the gravity of

its

its Subject; they are desired to take notice, that it is not a Sermon but Meditation, and therefore speak not the Dialect of the Pulpit, but University, as being pen'd not by an antient Theologue, but young Disciple; who though he made use of a Text of Scripture as a Clue to guide his thoughts, through the Labyrinth of his Discourse, the better to avoid confusion: yet intended not to betray himself to the bondage of any Laws that should abridg the liberty of using such stile and method as should best correspond to the humor of his Fancy, and sute with the Nature of an Essay or loose Discourse. If therefore maturer Judgments shall discover any Lapses or Errata's, as may not be difficult, in a work that pretends as little to perfection, as its Author to Infallibility, he hopes they may be look'd upon as the more veneal, by reason immaturity of years may be some Apology for the same in judgment:

ment: The Heavens are not altogether free from Corruption, and Modern Curioſity hath diſcovered ſpots in the Sun; and therefore it were the higheſt arrogance Worms are capable to be guilty of, to undertake the projection of any thing ſhould vye perfection with thoſe Cœleſtial bodies, or pretend exemption from all manner of Deficiency: it being the ſole Prerogative of the inerring Councils of a Deity to put forth Editions without Errata's, or become the Author of what can boaſt an abſolute perfection and immunity from all flaws and wrinkles that may ſtain the beauty and ſymmetry of its proportions. I ſhall not longer detain you in the Threſhold, only give me leave to tell you, That Poverty is a better Gueſt to a Mans thoughts than Houſe, and is more comfortably entertain'd in a Meditation than Family; and am perſwaded were it oftner ſo treated, we ſhould ſeldomer be neceſſitated to receive

ceive it in the quality of a Domeſtick: But the unhappineſs of moſt is to have no other acquaintance therewith, than what's acquired by an unfortunate Experience: and never to ſpend thought thereon, till it comes upon them liks an armed man, till it comes to quarter and take up its abode with them, to be their Inmate, and familier Companion. Which is but juſt on thoſe that would never know it as the Object of their Charity towards others, while the day of their proſperity laſted. Now to ſuch who through the injury either of paſt or future times muſt expect the coming of this unwelcom Gueſt to lodg and quarter with them, is this Diſcourſe more eſpecially addreſſed; that they may know how to entertain, how to welcom, how to improve and make good uſe of the worſt of Evils: that they may be able to deceive their miſery, to ſupplant their misfortune, to thrive by their loſſes, and turn their

Croſſes

Croſſes into Crowns. All which is to be obtain'd by that Poverty of ſpirit, this Diſcourſe recommends, that will fully compenſate and make amends for the injuries of Fortune, together with all other Afflictions that may befal them while Providence continues their Pilgrimage in this Vale of Tears.

THE

THE Royal and Happy POVERTY.

Being a Meditation on the fifth of *Matthew* verſe 3.

Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.

WE need not travel far for the coherence of theſe words, being lodg'd in the two next preceding verſes. *And ſeeing the multitudes he went up into a mountain, and when he was ſate his Diſciples came unto him; and he opened his mouth and taught them, ſaying,* &c.

Where we may take notice of

1 The Preacher, and that is Christ.

2 The occasion, and that was his seeing the multitude.

3 The Auditory, and that was mixt, consisting of the multitude, and his Disciples.

4 The place, and that was a Mountain.

5 Lastly, the Doctrine, and that was the words of the Text: I shall discourse briefly on these several particulars, by way of Preface, for the better paving the way to what is design'd for the chief Subject of this Discourse.

1 The Preacher, and seeing the multitude, he went up into a Mountain, *&c.* that is Christ, *Hebrews* 1. *God, who at sundry times, and in divers manners spake in times past unto the Fathers, by the Prophets, ver.* 2. *hath in these last daies spoken unto us by his Son, whom he hath appointed Heir of all things, and by whom also he hath made the World.* Should God send us Heavenly Treasure in Earthly Vessels, we ought not to refuse it: Should God speak to us from

from the mouth of a Babe, or Suckling, we ought not to deſpiſe it, for out of the mouths of ſuch he hath ſometimes ordained praiſe: And therefore we are not ſo much to look at the Meſſenger, as the meſſage; it matters not much through what pipes, or of what mettal the Waters of Life are conveyed to us, though through leaden pipes, the baſeſt and moſt ignoble of all mettals. If God ſend us a meſſage (as he ſometime did *Balaam*) by the mouth of an Aſs, we are bound to receive it, to lend a willing and obedient ear unto it; with how much more attention then ought we attend unto the preachings of the Son of God? It's ſaid the Queen of *Sheba* came from far to hear the Wiſdome of *Solomon*, to ſit under the Miniſtry of the King of *Iſrael*, to ſit under the droppings and teachings of that wiſe Kings lips.

Loe! here's one greater then *Solomon*, one greater then an Angel, not the wiſeſt of Kings, but the King of Wiſdome, the Wiſdome of God, the Fountain of which, the wiſdome of *Solomon* was but as a ſmall drop,

the Ocean of which, his was but a ſhallow ſtream, or ſmall rivelet; the Sun of which, his was but as a little ſpark, or a faint and glimmering beam; the ſum and ſubſtance of which, his was but a dark type, and gloomy ſhadow; the conſideration whereof ſhould quicken up our attention, for ſhall God bow the Heavens to ſpeak unto us, and ſhall not we lift up our hearts unto him? Shall Chriſt take ſo long a journey, as to deſcend from heaven, and come of an Embaſſie from the Father to us, an Embaſſie of Grace and Peace, and ſhall we not give him audience? ſhall Wiſdome it ſelf charm us, and we like the deaf Adder ſtop our ears? Shall the Eternal Son of God turn Divine, and become a Preacher to the ſons of men, and not obtain an Auditory? Shall Chriſt call unto us, and we not anſwer? Rather let us ſay with *Samuel*, *Speak Lord, for thy ſervants hear:* And as it is in the parable of the Vineyard, though we have buffeted the ſervants, and ſtoned thoſe that were ſent unto us, yet let us reverence the Son, leaſt we be caſt out

into

into that place of torment we read thoſe unworthy ſervants deſervedly were.

Thus much concerning the Preacher; I thought not impertinent to premiſe, for the better quickning and awakening of attention to what follows.

2 The occaſion, and that was Chriſts ſeeing the multitude. Chriſt ſometime ſaid he had meat the world knew not of, *for it was his meat and his drink to do the will of him that ſent him.* He went up and down ſeeking occaſion, and arreſting all opportunities of doing good: He could not ſee poor ſouls wandring like ſheep without a Shepherd, but the bowels of his compaſſion yerns towards them, but his ſoul melts and diſſolves in pity to them.

And herein he hath ſet a Copy for our imitation; thus ſhould we waylay (as I may ſo ſay) occaſions, and even court opportunities of doing good: Thus ſhould we endeavour after that hid *Manna*, making it our meat and drink to do the Will of God: Thus ſhould the bowels of our

love yern towards our Brethren, and whenſoever we ſee poor ſouls wandring like loſt ſheep, ſtraying after their own inventions, and wilderd in their own imaginations, endeavour to ſet them right, and bring them back to the Fold of Chriſt.

In caſes of neceſſity every man is to be a Phyſitian, ſo may I ſay in ſome; yea, in any caſes, every man is to be a Divine, not that I would lay waſte the profeſſion of the *Miniſtery*, by treading down any hedge, either Divine Right, or Humane Prudence, hath made to fence and incloſe it: or incourage any one rathly, and without a Call from God, to intrude and break into that Divine and Sacred Function; no, I would not willingly prompt any to lay unhallowed hands upon the Ark of God; as if the Ark of Religion could not ſtand, unleſs prop'd up by irreligious preſumption, or that the Heavens of Chriſtianity were in danger to fall, unleſs ſome profane and preſumptuous *Herculeſſes* put under their ſhoulders to bear them up, and become the *Atlas*, or Pillars, to ſupport them:

them: No, I know its a dangerous thing to offer ſtrange fire to the Lord, all are not to meddle with the holy things of the Altar, leaſt the fire of Gods Wrath break forth upon them, as we read it ſometime did on thoſe that too raſhly and unadviſedly uſurp'd the Prieſts Office, ſo dangerous a thing it is to be too buſie and preſumptuous: There is a *Sanctum Sanctorum* of ſome Ordinances, into which all muſt not enter, with which it may not be ſafe for every one to meddle: But thus far we may ſafely go and own, as the duty of every one that is called to be a Chriſtian, to be continually exhorting and admoniſhing one another: I ſay, whoſoever hath a gift, or talent from God, ought to improve it to the utmoſt he can for Gods Glory: Let no man therefore be aſham'd to exhort his Brother, to preach unto his Neighbour, to inſtruct his Family, for every one ought to be a King, Prieſt, and Prophet to himſelf, and his own Family, and with *Job*, offer Sacrifice for his own houſe.

Solomon, who beſt knew how to put

a right and true eſtimate on Honor, triumph'd more in the ſingle Epethite of the Preacher, than all his ſwelling titles, as King of *Iſrael*, and therefore prefixes that before all others, to imbelliſh and inrich his Name. It was a good cuſtome of the beſt Kings of *Iſrael*, to read the Law unto the people; and it is well known, that the Imperial Purple of Great *Conſtantine* never bluſh'd to ſee him preach unto his Subjects: Let no man therefore be aſham'd of the Goſpel, as he would not have Chriſt aſham'd of him at the great Aſſizes of the world.

God under the Law required the firſt fruits, and the firſt-born to be dedicated to him, but its the cuſtom of our Age to offer their youngeſt ſons to the ſervice of the Altar; and do we not herein, like blind *Iſaac*, give the bleſſing to the youngeſt? And may we not ſay to our great Gentlemen, and Elder Brethren, that wholly ſequeſter themſelves to any imployment or profeſſion, rather than the Miniſtery, that like *Eſau*, they ſell their birth-right for a meſs of pottage;

pottage; or as Chriſt ſaid to *Martha*, Martha, Martha, *thy Siſter hath choſen the better part*: So may we not ſay to theſe Gallants, Your younger Brethren have choſen, or rather gotten the better part; that *Jacob* hath ſupplanted *Eſau*, and is gone away with the bleſſing.

In the Primitive and Virgin Age of the World, before it was deflowred and debauch'd by ill cuſtomes, and therefore celebrated by the wanton pens of Poets, under the name of the *Golden Age*; the Heads of Families both taught and govern'd the reſt of their Brethren, which as it was the firſt & original Copy of Government, ſo may rationally be preſum'd the faireſt, and leſs blur'd with Tyranny, than thoſe more imperfect modern Tranſcripts that latter Ages have drawn in lines of blood.

It was a cuſtome among the *Romans*, if any Souldier had ſav'd the life of a Citizen, to reward his valor with their *Corona Civica*, to beſtow ſome ſpecial mark of Honor on him: Of how great honor then may he be thought worthy, that reprieves the

life of a Citizen of the *New Jeruſalem*, that ſaves a ſoul, not from a natural, a temporal, but an eternal death?

The gratitude of *Alexander*, acknowledged himſelf no leſs beholding to his Maſter *Ariſtotle*, than to his Father *Philip*, as having receiv'd from him nothing but his being, and ſimply to live, whereas from *Ariſtotle* he had receiv'd his well-being, and how to live well: I am ſure we are more indebted to our Spiritual Parents that have begotten us unto the Lord, that have been the means and inſtruments of Regeneration, of forming the New-birth, and bringing forth Chriſt in us, than we are to our Natural Parents, that brought us into the world, into this vale of tears and miſery.

Oh! its a glorious thing to ſave Souls, to ſnatch poor Souls like brands out of the fire of Hell, to reſcue a ſoul from the jaws of Eternal Death, to be an *Index Mercurius*, to direct and ſhew men the way to *Sion*.

This is a holy ambition, and worthy

thy of the braveſt ſpirit, to ſave one ſoul, being more glorious than to conquer a thouſand worlds.

The profane adulation of the *Romans* Deified their Emperours, and there being a new Star diſcovered about the time of *Julius* his death, the credulity of their Superſtition prompted them to believe it *Cæſars* Soul: But we may without either flattery, or Superſtition, ſafely believe, that ſuch Souls ſhall ſhine as bright and reſplendent Stars in the Firmament of Glory, the light of whoſe Life and Doctrine, while here on earth, lead many to Chriſt. For certain, were the Converſion of a Soul a ſlight buſineſs, there would not be ſuch ſolemn Triumphs in Heaven, ſuch ſhoutings and rejoycings among the Angels, at the Converſion of one ſinner.

And that this may fall with more weight, and leave the greater impreſſion on our ſpirits, it may be worth our while to conſider, that whenſoever we looſe, or let ſlip an opportunity of doing good, whenſoever we neglect reclaiming any poor

wildred

wildred ſoul, that is loſt and intangled in his own inventions, and ſtraying after his own imaginations, if he die in his ſins, and periſh from the way of Life; how if God ſhould require his Soul at our hands.

Its ſaid in the Law, *By whoſoevers hands mans blood is ſhed, his blood ſhall be ſhed.* Now if they that prevent not Murder, when its in their power, contract much of the guilt, and become acceſſary to the crime, ſhall not we be ſtain'd with the guilt, and become acceſſary to the Eternal death of our Brother, if we put not forth our endeavours to convert and reclaim him, eſpecially of ſuch as the hand of Providence hath deliver'd over to our care, and as it were, put under the wing of our protection? May not God thus require of Maſters of Families the blood of many that have periſh'd, that have miſcarried under their charge; and of Magiſtrates, the blood of the People, and their Subjects? It will not excuſe us to ſay, that we are no *Divines*, *Divinity* is none of our profeſſion: Is it not enough that we pretend to be Chriſtians,

ſtians, that we wear the Livery of Chriſts Name, that we make profeſſion of the Goſpel, ought not then Divinity to be every one of our Studies, every one of our profeſſions?

Did God require under the Law, that if our enemies ſheep fell into a pit, we ſhould help it out? And will he not require, that if our Neighbour, our friend fall, we ſhould be ſo unchriſtian, ſo unnatural, ſo inhumane, as not to put forth our hand to help him up? Can we do one another a more friendly office, a greater kindneſs, a more rich, a more Noble, a more obliging favour than (like the good *Samaritan*) to poure Wine and Oyl into one anothers wounds, than to waſh, dreſs, and cleanſe the ſpiritual ſoars of one anothers Souls? Can we any way do a more charitable and Chriſtian Office?

Its reported of a good *Heathen*, that whenſoever he had not gain'd a new friend, or by ſome Noble Office of Love or Friendſhip, oblig'd ſome one or other to him, ſo great was the generoſity of his mind, he us'd to

ſay

ſay at night, *diem perdidi*, alas I have loſt a day, as counting that day unworthy to be numbered and reckon'd to the Calender of his life, in which he had done no good: And ſhall not we Chriſtians ſit down every evening, and take account of our ſelves, what good we have done each day, and with *Job*, curſe that day, and account it as altogether loſt, and unworthy to be numbred, in which we have gain'd no opportunity of doing good.

Doth God require we ſhould honor him with our ſubſtance, and will he not likewiſe expect we ſhould honor him with our parts and faculties? Will he not expect that all our talents ſhould be put forth to uſe, that our whole ſtock ſhould be laid out and improved for bringing in ſome Revenue, ſome tribute of honor to the Exchequer of his Name and Glory? though it be as ſmall as the Widdows mite, it will be accepted.

Let every one therefore take heed of hiding his Talent, of laying it up in a Napkin, of burying it under ground, leaſt it be taken from him.

Doth

Doth God require the ſeventh part of our time, and the tenth part of our eſtates? and will he not likewiſe require ſome tythe of our gifts and faculties? Hath God opened to any one a door of utterance, given him the Tongue of the Learned, beſtowed on him the gift of Eloquence, let him not think he may do therewith as he pleaſeth, or that he can make a better uſe thereof, than by becoming an Orator for God, to court and woe men to come in unto the Lord Jeſus, and accept of the offers and tenders of Love, Mercy, and Grace, that are made unto them in the Goſpel, as God ſhall put opportunities into his hand; for is it not a Noble thing to be imploy'd as a Labourer in Gods Vineyard, to be a builder of the Church of God? which honor if any one refuſe or deſpiſe, let him know that God who at firſt open'd, can as eaſily ſhut, and bar again the door of his utterance, and give him a ſtammering tongue, in ſtead of the lips of knowledge.

So if God hath given to any man the illumination of his Spirit, and hath

hath cauſed his Face to ſhine upon him, hath given him any taſte and experience of his love, let him not think ſcorn to communicate of what he hath received, and help build up the walls of *Sion*, leaſt God rob and plunder him of his enjoyments, and eclipſe the light of his countenance from him.

Will God require of us an account of our Stewardſhip in the outward things of this life? Will God require of us his Flax, and his Wine, and his Oyl, if we waſte, and abuſe them? And will he not require a more exact and ſeverer account of all the gifts and Intellectual Endowments his Mercy hath beſtowed upon us? Will he not much more require them at our hands, if we honor him not with them?

Hath God promiſed the encreaſe of his bleſſing, and the bleſſing of encreaſe on our outward mundane enjoyments, if we lay them out for his Glory? Hath he been pleaſed to acknowledge himſelf our Debtor, for our charity to the poor, and ſaid, *He that gives unto the poor, lends unto the Lord?*

Lord? Hath he been pleaſed to become our Surety, to enter into Bonds and Covenants, to pawn his Word, and ingage his Promiſe, that if we *caſt our bread upon the Waters, after many dayes we ſhall find it?* And will he not become much more our Debtor for our Spiritual Alms, for our Spiritual Charity, if we caſt (as I may ſo ſay) the Bread of Life upon the waters; if we deal to the poor of our Spiritual Food, of our Spiritual *Manna*, if we relieve the hunger of poor ſtarved ſouls? Shall not he looſe his Reward that gives a cup of cold water to a Diſciple? and ſhall he think you be without reward, that refreſhes the poor, dry, and parched ſoul with the Waters of Life, that draws waters out of the Wells of Salvation for poor ſouls? Is our liberality of the things of this life ſo acceptable to God? and will not our Spiritual Charity be much more?

Moreover, Is our Charity to the poor, and lending to the Lord of theſe outward things, the beſt and greateſt Uſury, the beſt and greateſt way and means of improvement, God having

having promiſed to return an hundred fold? And is it not as good huſbandry, as good a way of improving the treaſures of the mind, the talents of Wiſdome and Knowledge? If any have rob'd the *Egyptians*, have ſtoln from the *Heathen* any Earings or Jewels of Humane Learning, any Pearls of Knowledge or Science, can he better imploy them, than to adorn the Truths of the Goſpel with them, than to have them ſanctified by the Altar? Is there any better way to encreaſe the ſtock of our Learning, to inrich the treaſures of our underſtanding?

But if this conſideration ſeem ſlight, or will not prevail with us; however, let the fear of looſing them, the fear that God may blow upon them, and cauſe them to blaſt and wither; for, as was obſerved before, how juſtly may God ſtrip, rob, and ſpoil us of them, if we refuſe to glorifie him with them? How juſtly may he eclipſe all the light of our Knowledge, by infatuating our underſtandings, and confounding our memories? How juſtly may he turn

our

our Sun into Darkneſs, and our Moon into Blood? How juſtly may he benight all our faculties with ignorance, or cauſe them to ſet in a cloud of dotage and folly before the evening, nay, in the very morning of our age? How juſtly may he turn our wiſdome into folly, and our prudence into madneſs? Oh! how many great Wits have on this account been blaſted, that might otherwayes have been bright Stars, Stars of the firſt Magnitude in the Firmament of Knowledge, and glorious Luminaries in the Orbs of Learning, who through the juſt Curſe of God upon their parts, have either prov'd blazing Meteors, or flaming Comets, to fill the World with wonder and amazement, and then extinguiſh'd in ſmoak and aſhes, or gone out like the ſnuff of a Candle, leaving nothing but the memory of their wickedneſs to ſtink in the Noſtrils both of God and man.

Let this conſideration at leaſt prevail with us, to write after this Copy, Chriſt hath ſet us, of arreſting all opportunities of doing good, and to honor

honor God with all the faculties of our Souls, with all the gifts and endowments of our minds, leaſt he plunder and ſtrip us of them, leaſt he dethrone our Reaſons, and turn us a grazing with the Beaſts of the Forreſt, as he ſometime did *Nebuchadnezzar*, and make us to eat thiſtles with the Aſs.

I confeſs I have dwelt ſomething too long on this particular, *viz.* The occaſion, but it yeelded ſo fruitful an Harveſt to my thoughts, that I knew not how to crowd them into leſs room, or gather them into fewer periods.

The third particular is the Auditory, and that was mixt, conſiſting of the multitude, and Chriſts Diſciples.

During the time of *Moſes*'s Adminiſtration under the Law, God had a peculiar people, the Nation of the *Jews*, whom his Favour was pleas'd to pick and cull, as a precious Jewel from the droſs and rubbiſh of the reſt of mankind, to whom alone, of all the Families of the earth, the Oracles of God were committed; to whom alone

alone the Law and the Prophets were given: They only of the Sons of *Adam* had the priviledge to wear the Livery of Gods Name, to be called the people of the Lord; they alone were permitted to tread the Courts of Gods Houſe, to have acceſs to his Sanctuary, to approach his Altars, when as all the reſt of the World were prohibited under the dreadful penalty of an *Anathema*, with a *procul ite hinc, procul ite profani*; time was, when they only were accounted the Children of the Kingdome, and all the reſt of the World as Aliens, and Outcaſts, as dogs unworthy of the very crums that fell from their table; as Swine, to whom the precious Pearls of the Goſpel might not be caſt; time was, when they only were accounted within the pale of the Church, the only place wherein God was pleas'd to plant the Vineyard of his Church, the only ſpot of ground his love had taken in and inclos'd from the Wilderneſs of the World, wherein to plant his fear, and the knowledge of his Name, while the reſt of the Earth lay neglected, as a rude Barren, and uncul-

uncultivated Desert, ore-grown with Atheisme and Barbarisme.

They were the *Eden*, the *Garden*, the *Paradise* of God, the Land flowing with milk and honey, the place where God was pleas'd to make known the greatness of his Name, when as all the rest of the miserable Off spring and Posterity of *Adam*, liv'd as without God in the world; time was, when they were the only Sons of Light, and when *Palestine*, or the Land of *Canaan*, was the only *Goshan*, on which God caus'd the light of his Countenance to shine, when as all the rest of the World, all the rest of the Nations of the Earth sate in darkness, in *Egyptian* darkness, and as in the vale and shadow of death, when as all the rest of mankind lay under an eclipse, and dark night of ignorance.

But now blessed be God, the Scene of things are changed, the Partition Wall of Separation is now broken down, the Vale of the Temple is now rent, and its door set open to all the Nations and Kindreds of the Earth: The borders of the Church are now in-

inlarg'd, and God *hath given to his Son the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion*; the Bread of Life is now dealt to all: The King, as it is in the parable, hath now ſent his ſervants into the midſt of the ſtreets, to invite all to the Marriage Feaſt: Time was, when *Canaan* was the Land flowing with milk and hone, but now every one is invited to buy Wine, and Milk, and Honey, without money, and without price: time was, when only the *Jewes* were admitted to the Table of Gods Ordinance, but now there is a Feaſt prepared of fat things, of Wine well refined from the *Lees*, and Proclamation made, *That every one that hungreth after righteouſneſs, may come eat, and be ſatisfied; and every one that thirſteth, is invited to drink of the Waters of Life freely*; For God is pleas'd now, under the Goſpel, to keep open Houſe, as I may ſo ſay, and to give entertainment to all comers, to make welcome all that come unto him, and puts none by, refuſes none that offer themſelves by Faith unto him.

The

The time is now come, in which the Son of Righteouſneſs is to ariſe with healing under his wings, and ſhine upon the whole earth, and enlighten all the dark corners thereof, that the whole world may become a *Goſhan*, a Land of Light, in which the Saints are to be gathered from the four Corners, and the four Winds, in which the fear of the Lord is to fall on all hearts, and the knowledge of his Name to abound, and cover the face of the Earth, as the waters cover the Sea.

God hath now ſet open the door of his Mercy, and holds forth the Golden Scepter of his love to all: He doth now open wide, and ſtretch forth the Arms of his Love, that he may receive the whole World into his Imbraces: He hath now, as it were, pull'd up the Sluces, and open'd (as I may ſo ſay) the Flood-gates of his Mercy, that every one may drink thereof, and taſte that the Lord is gracious, that he may bathe and refreſh every dry and parched Soul: He doth now open the Treaſures of his Grace, and bring forth the riches, the

the exceeding great riches of his Mercy. In brief, the Gospel is now tender'd to both *Jew* and *Gentile*, and the doors of the Sanctuary stand open unto all, so that they are inexcusable that neglect, despise, or contemn the means of so great Salvation, the offers and tenders of so great Love and Mercy. So much for the Auditory, I now come to

4 The place; and that was a Mountain, not Mount *Sinai*, on which God appear'd cloath'd with Thunder, and incompass'd with flames of fire, and Clouds of smoak, the Mountain on which God appear'd in the Majesty of a great Dictator, giving Laws to the Children of *Israel*; the Mountain which trembled with the presence of the Lord, and before which the hearts of the people of *Israel* quak'd, fearing they should be consum'd from before the presence of the great *Jehovah*: This was not the Mountain, on which God gave the Law in a voice of thunder, when the Sons of *Jacob* desir'd the Lord might not speak unto them, but by his servant *Moses*: No, this was Mount *Sion*,

the Mount of *Olives*, the Mount of Peace: When *Moſes* had been awhile with God in the Mount, his Face had ſo great a luſtre, that the *Iſraelites* were not able to behold it, and therefore deſir'd him to put a vail thereon: And when *Paul* was caught up into the third Heavens, he was tranſported beyond himſelf; *Whether in the body, or out of the body, he could not tell:* He then ſaw Viſions, and had Revelations, which were unutterable. So likewiſe our Saviour, ſo ſoon as he came into the Mount, began to preach, and bleſs the people; his lips began then to melt, and drop ſweetneſs, to let fall bleſſings on the people: Whence, by the way, we may obſerve, that they only are fit to preach, who have ſeen God in the Mount, who have had ſome rapture and extaſie of ſpirit, who have had their hearts elevated, and lifted up to God, whoſe affections have taken flight beyond the Region of earthly enjoyments, and had ſome experience of the goodneſs of God upon their Spirits: then they will be able to ſpeak feelingly, then they will ſpeak experimentally,

mentally, and ſay not *the things we have heard*, that we have received from the hand of Fame, but what *we have ſeen & handled of the Word of Life, declare we unto you:* Then they will be able with our Saviour to ſay, *Bleſſed are the poor in ſpirit, for theirs is the Kingdome of Heaven*; and ſo we are at length arriv'd at the ſubject of our Diſcourſe: & am ſorry we have been ſo long detain'd in the Porch, viewing the coherence and ſtructure of the context; but I hope we have not much wandered from the road of our Text, or at leaſt kept within view thereof.

The text is the firſt words of our Saviours Sermon on the Mount, whoſe mouth was no ſooner opened, but his lips drop'd like the honey-comb: This is not the language of the Law, *Do this and live:* This is not the Dialect ſpoken on Mount *Sinai*, but this is the Language of the Lamb, the ſweet and ſtill voice of the Goſpel; *The Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt.* Oh! how beautiful ſhould his feet be in our eyes, that hath brought theſe

glad tydings of the Gospel.

Blessed are the poor in spirit: Oh! these are comfortable words, these are refreshing words, these speak Peace, these speak Life to a poor soul, these drop oyl and gladness into a wounded spirit, these are words able to rebuke an inraged Sea, and calm the billows of a troubled Conscience, to restore brightness and serenity to a clouded spirit, to a soul full of storms, clouds, and tempests.

Blessed are the poor: Oh! how much doth Christs Dialect differ from that of the World; we say, Blessed are the rich, blessed are the full, blessed are those who know no want, whose Barns are full of corn, whose houses are full of wealth, that can say with the rich glutton in the Gospel, *Soul, eat and drink, and take thy ease, for thou hast much goods laid up in store:* We say, Blessed are those on whom a Sun of Prosperity shines, on whom the favour of the world smiles: But Oh how far, and how high, are Gods thoughts above ours! even as high as the heavens are above the earth, so far are his thoughts, and his wayes above ours. I know this

is

is a great Paradox to the Learning, a dark riddle to the wiſdome of the World: What, are the poor bleſſed? they that lye in the duſt, on whom all men trample, that are contemn'd, deſpis'd, and made (as it were) the very off-ſcouring of the earth? But God ſees not as the World ſees, the Eyes of his Omniſciency ſee farther then the dark Opticks of our fleſh are able to look: He ſees thorow things, to the very pith and marrow of them, whereas we ſee only the husks, the ſhells of things; we are able to look no farther than outward appearances, than the Varniſh, Paint, and Gilt the World hath ſet on things; our eyes are detain'd on the ſuperficies of things, being able to comment on nothing but light and colours; whereas the Eyes of the Almighty penetrate to the very heart and core of things, He looks to the fartheſt end of them, and diſcerns whats behind the Curtain; *Exitus actum probat*, its the End and *Cataſtrophe* of a thing that denominates it either good or evil, that's well, that ends well, that is crowned with a good event, or iſ-

ſue; as the Proverb ſaith, *Ante abitum nemo ſupremaq; funera fælix*, Could the Heatheniſh Poet ſing; it is our ſhort-ſightedneſs, the dulneſs of our underſtandings Opticks, that makes us often judge & envy thoſe as happy, who are the moſt miſerable, poor, contemptible creatures in the world, and ſuch, as if we knew them aright, we ſhould look on, rather as objects of our pity, than our envy. Our eyes being dazled by the outward pomp and ſplendor of this life, which is nothing but a meer Pageantry of gaudy ſhews, judge thoſe often the Proprietors of the greateſt felicity, who inherit nothing but miſery.

But could we ſee thoſe things (we ſo often make the objects of our admiration, the idols of our deſires) to the core, and within the inmoſt rind, we ſhould find they were but like the Apples of *Sodom*, beautiful to the eye, but ſuch as being toucht, drop to aſhes; or like the *Fairies* money, that turns to duſt; or thoſe beautiful Sepulchres, of which our Saviour ſpeaks in the Goſpel, that are *full of nothing but rottenneſs, and dead mens bones.*

bones. This is a truth ſo legible, that many of the *Heathen Phyloſophers*, by the dark twi-light of their natural reaſon, were able to ſpell it out; *viz.* that mans happineſs conſiſts not in the enjoyment of theſe outward things, witneſs the Doctrine of the *Stoicks*, who plac'd the Spring of their Felicity in nothing without themſelves, who though they built not their Felicity on Chriſt, of whom it was their happineſs to be ignorant, yet were not ſo fooliſh, as to place it in riches, or any of the other fading, withering, periſhing enjoyments of this Life, but on Virtue: And though *Ariſtotle* and the *Peripateticks*, whoſe weaker eyes were ſomething more dazled with the pomp and ſplendor of *Alexanders* Court, and the Varniſh of the World, were content to admit theſe outward enjoyments, as Handmaids to wait and attend on Virtue; yet did not like the bruitiſh *Epicures*, that Phyloſophical Herd of Swine, place their Felicity in them, though they acknowledg'd they might confer ſome ornament and luſtre, and it might receive ſome beauty and ſplendor from them.

But we are here taught another doctrine by Christ, another Lesson in the Gospel; *Blessed are the poor in spirit.* In the words, there is first a Proposition, or an Assertion laid down, *Blessed are the poor in spirit*, Μακάριοι οἱ πτωχοὶ τῷ πνεύματι of which a pregnant ground, or reason, follows in the next words; *For theirs is the Kingdome of Heaven:* ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν As if Christ by his Divine Logick had thus argued, for the words do carry in their womb this Syllogism of which without violence they may be deliver'd; they are blessed, whose is the Kingdom of heaven, that are the Heirs of Salvation, that are the Sons of God, the Seed of the most High, the Bloud-Royal of Heaven, on whom Heaven, Happiness, and Eternal Life is intail'd; but such are the poor in spirit, they are the Heirs of Life, of Heaven, of Happiness, which is the *minor*; therefore they are blessed.

I shall speak to the Proposition, and its Reason, severally: And first to the Proposition, or Assertion, *blessed are the poor in spirit*; in which we shall consider: First, the subject, *Poor in spirit*:

ſpirit: Secondly, the predicate, *Bleſſed*. And firſt for the ſubject, *Poor in ſpirit*, in the Original, πτωχοὶ τῷ πνεύματι, πτωχὸς ſaith *Beza*, *Eſt proprie mendicus i. e. ad extremam inopiam redactus; qui nil habet niſi quod oſtiatim acceperit*, ſaith *Stephanus*; the word ſignifieth, one reduced to extreme Poverty, or one that hath nothing but what he begs from door to door. But for the better and more methodical aſſoiling this Queſtion, what is here meant by *poor in ſpirit*, we ſhall firſt ſhew negatively who theſe poor in ſpirit are not, and then give the true Criterion, or Character, whereby to diſcover who they are; therefore by *poor in ſpirit*, we are not to underſtand,

1 They that are poor, in reſpect of the fortunes of this life; for in reſpect of this Poverty, it is ſaid by the Prophet *David* in *Pſalm* 37. 25. *I have been young, and now am old, yet have I not ſeen the righteous forſaken, or his Seed begging Bread.* For theſe outward enjoyments are alſo the gifts and bleſſings of God, which he ſeldome denies his own people, in ſuch a compe-

tency, as may relieve the neceſſities of nature, and render their lives comfortable: And though theſe outward bleſſings, theſe common favours, theſe mercies of the left hand, are no diſtinguiſhing Characteriſtical marks of Gods ſpecial grace and favour, though they are not the ſpecial pledges and Criteria of his Love, for that the Sun of theſe common favours his goodneſs cauſes to ſhine *upon the unjuſt, as well as juſt, and the rain* of theſe vulgar mercies *to fall upon the wicked, as well as the good*, and perhaps in a more plentiful manner, in more large and plentiful ſhowres upon the wicked, then on the good, for their portion is not in the things of this life, God reſerves more rich, more choice mercies for them, their happineſs not conſiſting in having the Sun of an outward proſperity ſhine upon them, but in the ſhining forth of the light of Gods countenance: But however, he doth not uſually altogether with-hold theſe outward enjoyments from them, though he commonly doth not ſee it good for them to riot in the like exceſs, as he often

often permits the wicked, leaſt too rank a fortune might cauſe their hearts to wax fat, and forget God; yet he uſually denies them not food and rayment, yea, he fills their hearts with food and gladneſs, by bleſſing their ſmall eſtates unto them, and giving them a contented mind, which is a continual feaſt.

Therefore it is not the poverty of Fortune here meant, whether voluntary, or through the tyranny of neceſſity, and it is not that poverty of Fortunes that is upon compulſion and neceſſity, by reaſon ſuch poverty is commonly the Judgement of God, and produc't of ſome enormous crimes.

1 As firſt, Poverty is uſually the Daughter of Pride; its a common ſaying, that Pride goes before a fall, that Pride brings men to a morſel of bread, is the Uſher and Beedle to beggery and miſery. Thus God many times ſuffers mens tables to become their ſnares, when their hearts wax fat that they forget him, then he ſuffers their ſpirits to be elated above meaſure, to ſwell with Pride

(like

(like the Toad in the Fable) into a bigneſs or grandure diſproportionable to the model of their Fortunes, till they burſt the Nerves of their eſtate, and at length expire in beggery and miſery.

2 But ſecondly, Poverty is ſometimes the daughter of vanity, which betrays it ſelf ſometimes in coſtly apparel, ſometimes in ſumptuous buildings; ſome wear all their eſtates on their backs, and may ſay with the Phyloſopher, though in a far worſe ſenſe, *Omnia mea mecum porto*; It is the Opinion of ſome, that the non-reviving the ancient wholeſome Statutes of this Land, for moderating the exceſs of apparel, is a great cauſe of that poverty and penury that hath crept into many Gentlemens Families, and brought their poſterity to want and beggery.

Others bury their Eſtates under the walls of ſtately Fabricks, under the foundations of ſumptuous Palaces. The *Italians* count nothing a greater curſe, then a profuſe humor of building; and therefore imprecate it to their greateſt enemies.

Now

Now is it not juſt for God to ſtain the pride of ſuch as are given to theſe vanities, that are more ſtudious of erecting for themſelves ſtately houſes, and beautiful ſtructures, then to do any thing for God; that more willingly lay out their eſtates on walls and buildings, than the living ſtones of Gods Church; Is it not juſt he ſhould bring confuſion on the eſtates of ſuch, for the pride and vanity of their Babel ſtructures? that he ſhould humble them, and cauſe them to ſit in the duſt, that would build their neſts in heaven; that the towring pride, and fooliſh imaginations of ſuch as would hide their heads among the Clouds, and fix their names among the Stars, ſhould bring ruine to their eſtates, and bury their Fortunes under dirt and rubbiſh. Thus through the juſt Judgement of God, doth pride and vanity not un-often trip up the heels (as I may ſo ſay) of many mens fortunes, and caſt them into penury and miſery, whoſe fond ambition flatter'd them they ſhould make their neſts on high, and not be moved.

3 Poverty is sometimes the daughter of oppression, covetousness and idleness are said to be the root of all evil; when men wax covetous, and fall to grinding the face of the poor, and to prey upon their neighbour, when they shut up the bowels of their mercy from the necessities of their poor brother, and stop the ears of their charity to the clamorous cryes and importunities of those that are in want, then God often blows upon their estates, and blasts their Fortunes, sends the moth and canker into their wealth, causes the rust to prey upon their gold, and devoure their silver, causing their wealth to moulder, and their treasure turn to dust.

Its reported of the Eagles Feathers, that being put among those of other Fowls, whether by heat, or what other occult quality, they prey and devoure the rest, causing them to moulter and consume to dust. The same truly may be said of wealth gotten by oppression and extortion, by any unjust or indirect means; it is like the Eagles Feathers, or rather *Pharoahs* lean

lean Kine, that will eat and devoure all their fat and plentiful Revenues, by drawing down the Curſe of Heaven on their wealth and ſubſtance.

4 Poverty is often the Daughter of Luxury, ſome bury their Patrimonies in their bellies, drink down whole Farms, and Lordſhips, or perhaps the price of Kingdomes (like that voluptuous Queen of *Egypt*, *Cleopatra*) at one draught.

Some drown their eſtates, together with all their parts and faculties, in a deluge of Wine and ſtrong liquor, and ſo ſwim down a torrent of filthy pleaſure to the Infernal Lake.

Others ſacrifice their eſtates in the fire and flames of luſt, at the Altars of baſe and filthy concupiſcence, till rottenneſs enters into their bones, and their bodies be fill'd with ſores and putrified boils.

Others ſuffer themſelves (as it is in the Fable) like *Lycaon*, to be devour'd by their dogs, that is, to become a miſerable prey to their pleaſures and inordinate deſires, unravelling the whole clew of their eſtates in a pleaſing maze, or labyrinth of plea-

pleasure and voluptuousness, until they have left themselves nothing but Poverty for an inheritance, and a stock of misery for their possession, till they have intail'd penury on their Families, and bequeath'd a name of obloquy and ignominy to their Posterity.

Lastly, Poverty is the Daughter of Ease and Idleness; its not enough to be born to great Revenues, to make out a good title, or give a just claim to what the love and providence of our Ancestors hath bequeath'd unto us, unless we make them ours by our industry and diligence, in some profession, or honest vocation, we are to eat our bread in the sweat of our brows, that's the sawce we ought mix with all our dishes: God is said to hate an idle person; for that, as I said before, idleness is the root and seeds of all evil.

Its a good custome of a wicked Nation, I mean the *Turks*, and worthy the imitation of Christians, for every man, to the *Grand Seignior*, to make profession of some trade or vocation, so that their very Palace, or

Se-

Seraglio, is like a *Shop*, or *Exchange*.

It was a cuſtome among the *Romans*, for all the Citizens, on ſome certain times, to wear the badg of their trade, or profeſſion, and if any were found without his badge, or that could ſhow the Livery of no trade, he was ſeverely puniſh'd by the Cenſors. If the like cuſtome were ſet afoot among us, I wonder what badge or mark our *Trepans*, ranting *Hectors*, *Knights of the Poſt*, with many other of that ſort of Vermine, together with other Caterpillers, who may without a metaphor be term'd the very Peſt and Plague of the Commonwealth; I wonder, I ſay, what badge they would aſſume, as the Livery of their Company and Profeſſion. Its reported by Naturaliſts, that no creature can [illegible] upon the ayr; and therefore what the credulity of Antiquity hath delivered, as a Phyloſophical truth, concerning the *Camelion*, is now exploded as a vulgar and fabulous error: But I am ſure many of theſe live, if not on ayr, yet by a worſe merchandiſe of Wind, then that of the *Laplanders*, that are reported

reported to befriend Marriners with Gales tyed up in Napkins; for whereas these traffick with the Elements, they put to sale the wind of their oaths, as if they were no more then small puffs of ayr, yet such by which many are, in a trice, blown out of all their Estates and Fortunes, into a gulph of poverty and misery; and these are those *Camelions* that can cast themselves into all shapes and colours, and witness *pro* or *con* to any business.

But to balance this custome of Antiquity, our modern Ages delight rather to show their Coats of Arms, and Atchievements, taken out of the *Heralds Office*, than the base badges of Mechanick Trades, and beggarly Professions, as if nothing would so much taint the b[illegible]d, and degrade a Gentleman, as an honest imployment.

But to proceed, there is the sweat of the mind, as well as the body; and to speak truth of all labours, that of the mind is far the greatest, and of all travel, that of the Soul is the sorest under the Sun; and therefore it is, that *Solomon* so often lets fall such

expressions

expreſſions as theſe; *Of writing books there is no end, and much reading or ſtudy is wearineſs to the fleſh:* Alſo where he ſayes, *He that encreaſes knowledge, encreaſeth ſorrow*, and the like; but as it is the foreſt travel, ſo it is the Nobleſt *difficilia quæ pulchra*; the wayes that lead to Eminence are not ſtrewd with Roſes: Now its fit, that every one ſhould have his ſhare and portion of the one or the other, of the ſweat of the body, or the travel of the mind, for *man is born to labour*, and travel, *as the ſparks fly upward*, *Job* 5. 7. And God hath forbidden him to eat, that will not labour; and therefore I wonder how ſuch dare eat, the ſweat of whoſe brows, in ſome lawful imployment, hath not given them a right and title to what their plentiful Fortunes hath furniſhed forth unto their tables. Its a laudible cuſtome of ſome Countryes, to make their children by ſome exerciſe of either body or mind, to deſerve, and as it were earn their meat before they give it them, whereby from their very Infancy and Cradles they are inur'd to labour, and made familiar with induſtry. To

To conclude, no Patrimony, no Revenues, no Fortunes, are large enough; the riches of the *Indies*, the wealth of Kingdomes, nay, the price of Worlds, would fall short, and not be able to supply or recruit the Exchequer of such persons expences, as have no other imployment then devise how to spend: which renders industry no less our interest, than duty, business being no less the food and entertainment of the mind, than meat is of the body: And as idleness is said to be the Devils Pillow, and therefore none may expect Gods blessing that sleeps upon it, so I am confident it is as uneasie, as unsafe and dangerous.

Now when men refuse all labour, and become unprofitable burdens to the earth; when men live to eat, when as they should only eat to live; when men think they are born wholly for themselves, to eat, and drink, and rise up to play; is it not just with God to blast their Estates, and to send the Gout, the Dropsie, or the judgement of some more sore disease upon the bodies of these *Pigri ventri*, these slow

bellies,

bellies, that are good for nothing but to feed and pamper a rotten carkaſs, that muſt after a while be a banquet for worms, that are good for nothing, but like vermine, to devoure the fruits of the earth, that live, as if they had their Souls given them (as its commonly ſaid of Swines) only as ſalt to keep the fleſh of their bodies from putrifying and ſtinking.

To conclude this particular, I am perſwaded if greater entertainment and incouragement were given to induſtry and diligence, it might prove the moſt effectual means to croud out that penury and poverty that hath ſo long dwelt amongſt us, of which we need not look far for a Preſident, ſo long as *Holland* is ſo nigh a Neighbour, whoſe ſmall ſpot of earth, did it not lye ſo low, and in the midſt of waters, I ſhould liken to a *Mole-Hill*, the Inhabitants being thoſe *Piſmires*, from whom all the world might take leſſons of induſtry and diligence.

Now upon the account of all theſe reaſons, from whence this poverty of neceſſity uſually ſprings, I am induc'd to believe this is not the poverty here meant,

meant but that this is rather a Judgement, than a Bleſſing of God; for were this the poverty that gave men title to the Kingdome of Heaven, none could make a better claim, or produce fairer evidence, then a Prodigal Son that hath waſted and ſpent his Eſtate on Whores and Paraſites, or ſome Bankrupt perſon, that hath ſplit his Fortunes, and ſhip-wrack'd his Eſtate by ill husbandry, gaming, or the like; no, Whoremongers, Adulterers, and diſſolute perſons, muſt not enter into the Kingdome of Heaven: We ought to be diligent and faithful Stewards, even of theſe talents, for of theſe alſo muſt we give an account; if therefore God hath truſted any one with a fair eſtate, a large and plentiful Fortune, let him not think to ſpend it upon his luſts, but ſo demean himſelf in his Stewardſhip, that he may give a good account in the day of his Audit, that ſo he may reap comfort, & not ſhame, when the Harveſt of the World ſhall approach: Moreover, our Engliſh Proverb ſaith, *That God never ſends mouths, but he alſo ſends meat*; and that no man is ſo unfortunate, but at one time or other hath been courted by

by an opportunity of growing rich, at leaſt in a competency: God feeds the very crows and Ravens, and cloaths the very graſs and Lillies of the fields in ſo rich Liveries, that they may vye with *Solomon* in all his glory, and make the purple of our braveſt Princes bluſh, to ſee their gallantry ſo much out-ſtript by the native beauty of ſo contemptible a creature; and ſhall we think that God, who is thus bountiful to the Lillies of the field, will deny his own people food and rayment? But I would not have this interpreted, to lock up the bowels of compaſſion, and bar the door of our charity againſt ſuch poor wretches that daily cry in our ſtreets; for though I think their poverty is commonly a Judgement of God upon them for ſome of the fore-cited ſins, yet this excuſes not our charity and compaſſion; for ſince we are all ſinners, as Chriſt ſaid of the woman taken in Adultery, who ſhall preſume to fling the firſt ſtone at them? ſhould we not rather imitate the goodneſs of God, that cauſes his Sun to ſhine, and his Rain fall upon the wicked,

as

as well as the righteous. Our Engliſh Proverb ſaith, *The Crows muſt live*; ſhall not then our poor Brother? And the Scripture ſaith, *A righteous man is merciful to his Beaſt*, then much more to thoſe that are fleſh of his fleſh, and bone of his bone. I am perſwaded, when the ſins of this Nation ſhall come to be audited, and enquir'd into, our neglect of, and uncharitableneſs to the poor, will make a great part of the Indictment againſt us. We have been ſo long diſputing about forms of Government in the State, and of Divine Worſhip in the Church, that the noyſe of our janglings about theſe things hath quite drown'd the cryes of the poor, whoſe neceſſities ſhould have been firſt reliev'd, had we commenc'd our Reformation aright: and till this error be rectified, I know little ground we have to expect a ſettlement, or that God will in the leaſt own and bleſs our Government, whatever we may ſet up and eſtabliſh.

But to proceed, though it be commonly thus, that mens poverty and miſery is & proceeds from themſelves,

as

as being the Product of either pride, eaſe, or luxury, as hath been largely demonſtrated; yet ſometimes through the rapine and oppreſſion of the wicked, the righteous are ſtript of all their enjoyments, turned out of their poſſeſſions, and expoſed as Pentioners to the cold charity of the world: It is ſometimes known, as in the Parable, that a poor and righteous *Lazarus*, whoſe Soul ſhall have a Legion of Angels, as his Convoy, or Life-guard, to carry him into *Abrahams* Boſom, begs an alms at *Dives* Gates, at the hands of a rich and wicked Miſer, and hath his ſores lick'd by dogs; and therefore, though we ought to do good to all, *yet more eſpecially to thoſe of the houſhold of Faith*, if any ſuch objects of our charity are known unto us.

And although God can and often doth interrupt the courſe of Nature, and work Miracles for ſupplying the neceſſities of his Saints; though God ſometime fed *Eliah* by the Miniſtry of Ravens, and can cloath his Prophets as he doth the Lillies of the Field, yet that is no excuſe, no Apology, for

our with-holding any thing from them they ſtand in need of, or that their neceſſities call for at our hands, though we have never ſo little, though our eſtate be but as the Widdows Cruſe of Oyl, God requires our mite, if we can do no more, we muſt caſt it in, if we expect to find that acceptance with God the Widdows did, or deſire that bleſſing of encreaſe on our eſtates, as fell on the Cruſe of Oyl, whereby the Prophet was fed in a time of famine.

2 But ſecondly, by poverty of ſpirit, is not here meant (as the *Papiſts* would have it) a voluntary poverty, or of vow, as when men for Religions ſake, or Righteouſneſs ſake, as they are pleas'd to guild it, do renounce the world, and ſtrip themſelves of all their outward enjoyments, when men caſt their whole eſtates into the treaſury of the Church, and intail their Revenues on the Altar, when for the better disburthening themſelves of the cares of this life, and of this world, and that they may the better ſequeſter themſelves unto the Lord, and devote

vote themſelves unto his ſervice, they part with all for the Croſs of Chriſt, and wholly caſt themſelves upon the Providence of God.

Truly the taking root of this Opinion hath brought forth much fruit, much profit to the Church of *Rome*, many of whoſe voluntary Votaries, that under a pretence of extraordinary devotion, and Holineſs, ſequeſter themſelves from the world, do but renounce thoſe ſmaller Fortunes Providence hath given them better title to, in expectation of, and on deſign to inherit far greater riches, and reap a more plentiful crop of gain from that blind charity, Superſtition hath cheated the greater part of the World into an opinion of; and of theſe there are ſeveral Forms and Claſſes in the Man of Sins School, as your *Hermites*, *Fryer Mendicants*, with divers others, who inſtead of accounting (with the Apoſtle) *godlineſs great gain*, do reap great gains from a counterfeit and feigned godlineſs: Theſe therefore are not the πλουσιοι τῶ πνευματι, on which the Kingdome of Heaven is intail'd, but rather ſwarms

of Locusts and Caterpillers, that cover the face of too great a part of the earth.

But this Opinion of Poverty (as I said) hath been a rich Revenue to the Popish Church, and wonderfully improv'd the Patrimony of St. *Peter*, hath much encreas'd the Revenue of the Man of Sin, and intail'd much Land upon his Altars; this is a gallant devise to sell the Kingdome of Heaven to those will bid most for it; and the *Pope* and *Cardinal* may well confer notes, as sometime on another occasion, *Quantum nobis Lucri peperit hæc fabula de Christo:* So, *Quantum nobis Lucri peperit hæc fabula seu Doctrina de paupertate:* What gain hath this fable of poverty brought into us: This is that hath so much inriched the Coffers of the *Pope*, that hath fill'd the fat bellies of the Priests, and cloath'd the Whore in Scarlet: Truly, I cannot but commend the zeal and devotion of all such poor deluded souls, as out of a principle of Sincerity, strip themselves of these outward enjoyments, thinking thereby to render themselves more quick and

and leſs cumberſome in their journey towards Heaven; but I cannot but therewithal pity their ignorance, and great pity it is ſo great a heat of zeal ſhould be without the light of Knowledge to direct it, that ſo great Devotion ſhould be the Daughter of Ignorance and Superſtition.

No, this is not the poverty of ſpirit recommended to us by our Saviour; and therefore to the Proſelites of this Opinion, we may ſay what is commonly ſaid of ſelf-Murther, it is not lawful to quit our ſtations, for our ſouls to break the priſon of the Body, to anticipate our deliverance from the captivity of our fleſh, by a voluntary or violent diſſolution: We may with the Apoſtle ſue out our *Habeas Corpus*, by ſending up our ſighs and deſires to be diſſolved, but to break priſon is Felony; we may ſay, *Demittas Domine*, but we muſt expect till God ſends the Serjeant Death to bring us our Writ of Eaſe, our *bene deceſſit*, and to knock off the Fetters of our body: for our life is a warfare, and we are here Militant in a Vale of Tears; and therefore may not

desert our Colours, till we are *rudè donati*, and *Milites Emeriti*, till we have finish'd our warfare, and are legally dismiss'd the Camp: Our Souls are plac'd as Centinels in the Body, and may not go off the guard till they are reliev'd, or the Captain of our Salvation calls them off.

So may I say in this case, our wealth is not our own, but the Lords, and therefore it is not lawful for us to quit, or resign our trusts, before the day of our Audit; for we are Gods Stewards, and he will require an account at our hands; our estates are the Lords, and we must be faithful in our office, and distribute of our bread to the poor.

Christianity does not forfeit our right to the creatures, but rather inlarge & strengthen it: It hath been the custom in some places, when any *Jew* turns *Christian*, to forfeit or sequester his estate; but this is no condition of the Gospel, this is not a Law that hath any force or obligation in *foro conscientiæ*, in the court of conscience for our right, as I said, to the things of this world, is rather commenc'd, than extinguish'd

guiſh'd by our adoption and new-birth; for whoſe is the earth, and the fulneſs thereof, but the Lords? and who then have better right unto it then the Sons of God? Or who may more truly be call'd the Lords and Princes of the Creation, then they for whom the world was made, and yet is not worthy of them? though I muſt confeſs it is moſt commonly ſeen here, that ſervants ride on horſeback, and the Princes go on foot, *&c.*

Thirdly, This poverty is not any low and baſe abjectneſs of ſpirit, no ſordidneſs or deſpondency of mind; to be poor in ſpirit, is not to have little, poor, narrow, and contracted ſouls, to have creeping and degenerate ſpirits, that are alwayes grovelling in the duſt, that according to the curſe of the Serpent, creep on their bellies, and lick the duſt of the earth, that are meer muck, or dung-hill worms, that have their heads and hearts bow'd down to the earth.

Os homini ſublime dedit, ſaith the Poet. This therefore is unworthy, and below the generoſity of a man,

much more a Chriſtian. Religion doth not make men fools & ſheepiſh, but admirably blends the innocency of the Dove, together with the wiſdom and prudence of the Serpent: Religion is not that that clouds the mind with black melancholick and ſad apprehenſions; if any think thus, they ſeem guilty of the ſame abſurdity with thoſe Heathen, that Deified their diſeaſes, and erected Altars unto Feavours; or admit the like abuſe that *Mahomets* Diſciples did, when they believ'd their Prophets Convulſions to be Extaſies, and Divine Raptures, this is to intitle our melancholy to Religion, and guild ore the diſtempers and infirmities of Nature with the title of Grace; which is ſomething like the humour of the *Negroes*, who paint their gods black, and the Devil white; whereas Religion is ſo far from being any moroſe, ſower, or tettrick thing, that what the Philoſopher ſaid of virtue, may with advantage be affirm'd of Religion, *viz.* that could it aſſume Corporeity, or render it ſelf viſible, it would appear ſo lovely, ſo amiable,

that

that it would at once both enamour and raviſh the Whole world into the admiration of her Features, and by the ſole attractives of her tranſcendent Beauty, and the powerful Charms of its comely Graces, attract and captivate the hearts of all men, and command both homage and affection from all that ſhould behold her; ſhe would then need no other Eloquence than the ſilent Oratory of her own beauty to recommend her, and invite the whole world unto her imbraces. For is good nature a lovely thing? there's nothing more improves, and meliorates mens natures, than the ingrafting Religion therein: there's nothing more inlarges the ſpirit, and gives it a more juſt and Noble Elevation, then that: there's nothing fills the mind with a more Noble, with a more generous ſcorn and contempt of low, baſe, and abject things than that; that's it that raiſes a mans thoughts from the earth, on which they are naturally ſo apt to grovel and be bowed down unto, that's it that ſpirits and enobles a Soul, that

emancipates it from baſe ſlaviſh, and puſillanimous fears, and fills it with a high and Princely ambition, an ambition more Noble and generous then that of *Alexanders*, that ſo inlarges the heart, that not only one earth, but the whole world is too little for it, is not able to fill or ſatisfie it; this is that refines the affections, and cauſes them to fly a higher pitch, than to be decoy'd by any thing here below, than to ſtoop to any thing on this ſide immortality and life, that cauſes the Soul to ſoare aloft and mount up, as with Eagles wings, till it makes its neſt in the very boſom of God. They therefore diſparage Religion, and caſt a blot and ſcandal on the Profeſſion of the Goſpel, who go all the day drooping and holding down their Heads like a bulruſh, there being none who have ſo much reaſon to be cheerful, to have a merry heart and a cheerful countenance as Chriſtians; There is no reaſon why any ones face ſhould ſhine ſo much as theirs who like *Moſes* have ſeen God in the Mount.

4 We are therefore by this poverty

ty of ſpirit to underſtand ſomething beyond any thing that hath been yet mentioned; And without doubt its to be taken in a like ſenſe, as that place where Chriſt ſaith, *its harder for a Camel*, or Cable rope, as ſome interpret it, (for the ſame word in the Original ſignifies both) *to paſſe thorow the eye of a needle, then for a rich man to enter into the Kingdom of Heaven:* Now we ſhall be beſt able to underſtand what is meant by theſe Riches that bar our entrance into bleſſedneſſe, and this Poverty on which it is intail'd, by comparing theſe with other places, one Scripture being the beſt Key to unlock the ſence of another. Our Saviour ſaith, *Matt.9.13. That he came not to call the Righteous but ſinners to Repentance*, and in another place, *the whole need not the Phyſitian but thoſe that are ſick*: So likewiſe where he ſaith *He came to ſeek the loſt ſheep of the houſe of Iſrael*: So likewiſe that Parable of the Phariſee that made ſo nigh and familiar approach to the Altar, and bleſſed God he was not as the Publicane that ſtood aloof, afar off, and cried *Lord be merciful to*

me.

me a ſinner, and yet according to the virdict of Truth it ſelf, went away more juſtified than the Phariſee that was ſo pure and righteous in his own eyes. I ſay this Parable may lend ſome light to the underſtanding of it. Alſo when our Saviour took a little Child, and ſetting him in the midſt of his Diſciples, ſaid *unleſſe ye be as little children ye cannot enter into the Kingdom Heaven*: he ſeems to have given a clear Comment on this Text: Alſo when he ſaid *Suffer little children to come unto me, for of ſuch is the Kingdom of Heaven*; he ſeems to Paraphraſe on the ſame Doctrine: From all which put together, I think we may ſafely collect and ſpell out this or the like ſence from the words, *viz.*

That poverty of ſpirit is a being little, mean, vile and contemptible in our own eyes, to become as little children, without ſtrength and without courage, helpleſſe and ſhiftleſſe, without counſel and without advice, having neither wiſdom, prudence, diſcretion, nor underſtanding in our ſelves; they therefore are the πτωχοὶ τῷ πνεύματι the poor in ſpirit that are

are arrived at this reſigned ſtate or condition, that have parted with their own ſtrength, their own wiſdom, their own Councils, and their own Righteouſneſſe too, and are become ſenſible of their own baſeneſs, their own unworthineſſe, their own nothingneſs, that ſee and acknowledge the ſinfulneſſe of their natures, the miſerableneſſe of their conditions, how that they have no righteouſneſſe of their own, no holineſſe, no purity, no Sanctity of their own, theſe I take to be the poor in Spirit here meant.

Having thus diſcourſed on the ſubject of the Propoſition, we are by the courſe of our method arrived at the predicate, *viz. Bleſſed*; The word in the Original is μακάριοι *quaſi* μη κατα-κείμενοι *non ſorti non morti ſubjectus*, a word in which the whole of felicity is ſumm'd up, a word that reaches the Culmen top or *faſtigium* of all happineſſe, a felicity that is not ſubject to the ſtroke of death, to the ſith of time; a felicity which neither time ſhall wither, nor the hour or approach of death be able to blaſt, and

ſo

ſo we have finiſhed the propoſition, and ſhall now haſten to the ground or reaſon of it, and that is *For theirs is the Kingdom of heaven.* Chriſt ſaid ſometime to his Diſchples *Luke* the 10 20. verſe, *Rejoyce not ſo much that the Devils are made ſubject to you, but rather that your names are written in heaven,* that your names are written by the blood of Chriſt, and finger of the ſpirit in the book of Life, that your names are enrolled and regiſtred in the Archives of Heaven. Now from the words thus anatomized and unbowelled, there ſeem naturally to ſpring theſe propoſitions.

1 That Poverty of Spirit is a royal and bleſſed ſtate or condition, or in the *concrete*, that the poor in ſpirit are bleſſed.

2 That the ground or reaſon of all true happineſſe or bleſſedneſſe is founded in an intereſt in the Kingdom of heaven, or that they onely may be truly and without *Ironie* termed happy, or accounted the real proprietors of all felicity, whoſe is the Kingdom of heaven, on whom heaven and happineſſe is intail'd.

1 Po-

1 Poverty of ſpirit is a bleſſed ſtate and happy condition. I ſhould rather darken than illuſtrate the meridian brightneſſe of this Truth, that is wrot as with a ſun-beam; ſhould I bring a cloud of witneſſes for its confirmation, it needing no other proof than the Authority of him that ſpake it, having proceeded from the lips of him that is Truth it ſelf, that cannot lye. But that no truth, though of never ſo great evidence, might be without witneſſe, the whole ſcope and tenour of the Goſpel ſeems to bear its teſtimony, and give in evidence to the confirmation hereof; How frequent is it ſaid in *Proverbs*, beſides other places, *That pride is an abomination to the Lord*; is not this the language and dialect of the ſcripture throughout that *the Lord will dwel with an humble and contrite heart that trembleth at his Word*, but that he *hateth and reſiſteth the proud*? Doth not almoſt every page and Chapter thorowout the whole Book of God ſpeak in the ſame Key? Doth not God all along turn the edge of his threatnings againſt high things, and high thoughts, againſt proud and towring imagi-

imaginations that exalt and lift up themſelves, hath he not denounced enmity againſt proud and high things? hath he not threatened to level and bring down every high Hill, till he make it become a plain? Is not the quarrel of the Almighty with the great things of the Earth? And hath he not on the other ſide pawned his Word and ingaged his promiſe to exalt the humble, to give grace to the humble, to lift up every valley, *&c.*

Hath he not invited all thoſe that hunger and thurſt, all thoſe that are weary and heavy leaden, promiſing that he will feed them, that he will ſatisfie them, that he will eaſe them, that they ſhall finde reſt unto their ſouls? What are all theſe expreſſions but as ſo many proofs and confirmations of this Propoſition; it were endleſſe to quote and cite places, and therefore ſhall haſten to the Reaſons, whereof

1. The firſt is borrowed from a rule among Phyſitians, with whom it is received as a Maxim, that *primus gradus ſumitatis eſt noſſe morbum*, the firſt degree of health is to know the diſ-

eaſe

eaſe; for as our Proverb hath it, a diſeaſe that is known, is half cured. Now this poverty of Spirit, is a reflex act of the Soule, diſcovering to men their wants, that they may go to Chriſt to be ſupplied of his fulneſſe, to receive of his fulneſſe Grace for Grace: It diſcovers to men their own nakedneſſe, that they may go to Chriſt to be clothed with the white robes of his Righteouſneſſe, till *Adams* eyes were opened, that he ſaw his nakedneſſe and his ſin; He had no ſhame nor ſence of his guilt, but ſo ſoon as his eyes were opened, he began to ſow fig leaves together, to cover his ſin and hide his ſhame. This is the uſual Method and progreſſe of God in the work of converſion; firſt to alarm and awaken the Soul by a clap of Thunder, ſo to rouſe him from the Lethergie and ſleep of ſin, to prick them to the quick, and make them cry out like the Jaylor in the *Acts*, men and brethren what ſhall we do to be ſaved; This cauſes the ſcales to fall from off their eyes, thoſe ſcales of Ignorance with which their eyes were ſeal'd, and then they ſee their

their ſin and their ſhame, and begin to loath and abhor themſelves, to cloath themſelves with ſackcloth and aſhes, and ſit down in the duſt: Now when a ſoul hath thus ſeen its nakedneſſe, it begins to think of a covering, of a mantle, or a cloak to hide its ſin, and begins firſt to ſow together the Fig leaves of its own Righteouſneſſe, of its own performances, and ſo long as it thinks they will ſerve its turn, it looks no further, till at length a flaſh of lightening comes and ſmutes all their righteouſneſſe, blacks all their beauty, ſcorches their leaves, and burns up all their Hay and Stuble, and diſcovers a new light unto them, that make they the borders of their own righteouſneſſe never ſo broad, and let them with the *Phariſees* inlarge their *Phylacteries* never ſo wide, yet they ſhall finde the skirts thereof too narrow, too ſhallow to cover them; then they begin to be out of conceit with themſelves, to fall in diſeſteem and diſreputation with themſelves, then they begin to let fall thoſe plumes and ſpecious train that before they ſo much pleaſed and prided themſelves in.

in. And indeed men will never desire to put on the Lord Jesus, till they have thus seen their own poverty, that their own righteousnesse is but as dirty and menstruous rags; till they are thus come acquainted with their own wants, how empty their own exchequer is, how low their own treasures run, they will never desire to be supplied out of those treasures of Grace, God hath laid up in Christ for poor sinners; till men look up and discern the sword of vengeance hanging by a small hair over their heads ready to drop upon them, they'l not be sencible of the desperate peril and danger of their naturall state and condition: till they see the filthinesse, pollution and corruption of their Natures, the Leprosie of sin that cleaves to them, they'l never desire the Angel may move the waters, or go unto the pool of *Bethesda* to the fountaine of Christs blood, to wash and bathe their souls in *Jordan:* till they finde and feel their souls stung by the fiery Serpents of sin, till they feel the sting of the guilt of sin stick in their souls and consciences, they'l never by the eye of Faith look

look up to the brazen Serpent, Christ Jesus that was lifted up upon the Crosse, that they may receive health and healing to their souls. Till they are sencible of those breaches and ruines, the fall of *Adam* hath made in their natures, till they are sencible of those wounds and bruises, those mortall wounds sin hath given them, they will never go to the Physitian of souls for cure, to have the balm of *Gilead* applyed to their wounds, to have oyl and wine poured into them. Till they are sencible of that issue of blood that is upon them, and have in vain spent all their substance on other Physitians and fruitless remedies, they will not presse after Christ to touch the hem of his Garment, to receive vertue and healing from Him. Till they are sencible of the misery into which they are fallen, and the irrecoverablenesse of their estate, they will never beg the putting forth of the hand of Gods mercy, and the arm of his Almighty Power for their rescue and deliverance.

Till men are sensible of their bloodguiltines, they'l never fly to the City of

of Refuge, to avoid the purſuit of Gods Vengeance, the purſuit of the Avenger of Blood: Till they are ſenſible of their own vileneſs, they'l not fly to the Ark of the New Covenant, to be preſerv'd from that deluge of wrath that is to come upon the workers of iniquity. Till men are ſenſible of their own barrenneſs, and unfruitfulneſs in all the works of holineſs and righteouſneſs, and that the Axe of Gods Judgements is laid to the root of every tree that bringeth not forth fruits worthy of repentance, and newneſs of life, and that it ſhall be hewn down, and caſt into the flames of Gods Vengeance, and become the fuel of eternal fire, the fuel of his Eternal Wrath and diſpleaſure; I ſay, till by the Eye of Faith they diſcern and believe this, they'l never deſire to be grafted into the true Vine, Chriſt Jeſus, that they may receive ſap and influence from him, and ſo become fruitful, and abound in the works of righteouſneſs: till we are ſenſible that we are dead in treſpaſſes and ſins, we ſhall never deſire the quicknings and enlivenings of Gods

Gods Spirit: till we are ſenſible of, and groan under the burden and weight of the guilt of ſin, we ſhall never deſire eaſe of Chriſt: till we are ſenſible of that body of death we carry about with us, of that Law in our members, rebelling againſt the Law of our minds, of that power, dominion, rule and tyranny that ſin hath obtained over us, captivating us into the obedience of the Law of ſin and death, we ſhall never groan to be deliver'd into the liberty of the Sons of God, that we may ſerve him without fear, and be able to lead captivity captive.

For ſo long as men are of opinion with the Church of *Laodicea*, that they think they abound, are rich and full, they will never acknowledge, that they are poor, blind, and naked, and by conſequence become Suitors at the Throne of Grace, that they may receive Crowns and Thrones of Glory.

To conclude this particular, ſo long as men have any reeds of their own righteouſneſs to lean unto, though but broken reeds, and ſuch as will rather

rather wound and pierce their ſides, than yeeld any ſtrength or ſupport unto them; they'l never build their Faith on the Rock of Ages Chriſt Jeſus. So long as they can ſit and pleaſe themſelves under the gourds of their own righteouſneſs, under the ſhadows of their own performances, ſo long as they have any thing to skreen them from the heat, and ſcorchings of an inkindled conſcience, I ſay, till the Sun of Righteouſneſs be ariſen, and hath ſcorched their Gourds, and burnt up all their pleaſant Bowers, they will very hardly be perſwaded to take ſhelter under the Croſs of Jeſus. And therefore upon this account, poverty of ſpirit is a bleſſed and happy condition, for that it is an awakened ſtate, and gives men a true proſpect and diſcovery of their eſtate and condition, for that it brings them acquainted with their wants, with what they ſtand in need of.

2 Poverty of ſpirit is a fruitful ſtate, your low and humble valleys are crowned with the greateſt plenty, are moſt rich and fruitful; the loweſt trees,

trees, and meaneſt ſhrubs have their boughs laded with the greateſt encreaſe, as appears in the Vine, and other trees; whereas high mountains, tall trees, and ſtately Cedars are commonly ſteril and barren, and their great bulk but a burden to the earth: No man plants a Vineyard on the top of an hill, they are the low and humble ſouls in which God delights, in whoſe hearts he plants his fear, and ingrafts the Graces of his Holy Spirit, on whom he cauſes the influences and Dews of Heaven to deſcend, and beſtows the Watrings and Sanctifications of his Spirit: Theſe are thoſe bleſſed Souls that the *Pſalmiſt* reſembles to Trees planted in the Garden of God by the rivers of water, which bring forth their fruits in ſeaſon, and whoſe leaves ſhall never wither, never fade, ſhall know no Autumn, no Winter, but alwayes thrive and proſper; God hath choſen the mean, the weak, and baſe things of this world, to confound the wiſe and mighty, that ſo no fleſh might glory in his preſence; that the wiſe man may not glory in his wiſdome,

leaſt

leaſt it be turned into folly, nor the ſtrong man in his ſtrength, leaſt it be turned into weakneſſe, nor the rich man in his riches, leaſt they be turned into poverty and penury, but that who ſo glories may Glory in the Lord.

And this is that makes the Goſpel ſuch a Riddle, ſuch a Myſterie to the World, that God raiſes a Worm, the Worm *Jacob* to threſh the Mountains, a little *David*, a ſmall young Stripling to diſcomfit a great *Goliah*, *Goliah* the Champion of the *Philiſtims*; a ſmall Rod to cleave in ſunder a mighty Rock, as ſometimes *Moſes* did in the Wilderneſſe: to ſmite an Hoſt of *Philiſtims* with the jaw bone of an Aſs: to cauſe the proud and ſtately Walls of *Jericho* to tremble and ſhake for fear, and at length drop down to Rubbiſh at the blaſt of a few Ramshorns. Now if you ask the reaſon of this, why God hath choſen ſuch weak contemptible means, ſuch deſpicable and deſpiſed inſtruments to accompliſh and bring about the great deſigns and purpoſes of his will, the grand Councils of his Mind? It is his jealouſie of his honour, that none may rob him of his Glory, that all

may acknowledge as sometimes the Magicians of *Pharaoh*, *hic est digitus Dei*, this was the finger, this was the Hand of God; For by how much less of the Wisdom, Power and Policy of man appears, by so much the more is God manifested.

3. A third Reason why poverty of spirit is so blessed a condition, may be this, For that it is a sure estate; for according to that of the Poet, *cui jacet in terram non habet unde cadat*, your highest Towers and tallest Cedars, are most often smote with lightning, are most exposed to the Injuries and Inclemencies of weather, to the rage and fury of Storms and Tempests; We have often known a great and mighty Oak torn in pieces by the violence of a storm, and made a trophy of the Winds fury, when as lesser trees and smaller shrubs have survived the Tempest and remained untouch'd.

Hills are precipices, and high places slippery and dangerous, on high places our heads are apt to wax giddy; When Satan tempted our Saviour, he took him, and set him on a Pinacle of the Temple.

High places are full of temptations, they command too far a prospect of this

this Worlds glory, of the glory of this Creation, thus when the ſpirit of a man is elated and raiſed, he is expoſed to more danger, to more temptations, than the humble ſoul.

Many other Reaſons might be added as that axiom in Philoſophy, which holds true alſo in Divinity, that privation præceeds habits, emptineſs preceds fulneſſe; Its a common ſaying, That the way to heaven lies by the Gates of Hell, and therefore this poverty is but as it were the taking of our Fees in order to preferment, to the end we may take the higher, the farther leap, we muſt be emptied of our ſelves, that is, of all vain and windie conceit of our ſelves, before we can be fil'd with the graces of Gods Spirit.

It is the Devils policy to blow, and puff us up like bladers with the Wind of pride and ſelf-conceit, that we may not be capable of receiving the new wine of the ſpirit; Now theſe bladers of pride muſt be prick'd, this ſwelling wind of conceit, this ventoſity muſt be let out: & therefore it is, Chriſt calls ſo often to us, to ſell all, to part with all, if we will become wiſe Merceants, and traffique for eternal life; if we will purchaſe that Pearl of

price, πολυτιμον that ineſtimable Pearl mentioned in the Goſpel, *Mat.* 13. 6. We muſt part with all and follow Chriſt if we will have him, or render our ſelves worthy of him; This made the young man in the Goſpel depart ſorrowful, full of ſorrow, he had a good mind to Chriſt, but was very rich, had much wealth, was full of ſubſtance, and had kept the commandements from his youth upwards. This is that makes it ſo difficult for a rich man to be ſaved: Oh how difficult a thing it is to ſtand ſtill and ſee the Salvation of God, as the *Iſraelites* were commanded at the red Sea, and as all Chriſtians are now, that will paſs through the red Sea of Chriſts Blood; this is that makes it eaſier for Publicans and ſinners to enter into the Kingdom of Heaven, then the *Scribes* and *Phariſees* that are cumbred with a great deal of Righteouſneſſe of their own, with a multitude of Religious duties and performances; What muſt they part with all, caſt all overboard, make ſhipwrack of their Righteouſneſs too? This is a hard Chapter, *durus ſermo*, a hard ſaying, who can bear it? but I would ask ſuch foulswhether

ther they think it a fitting thing that they ſhould enter into the Kings feaſt, to the Marriage of his Son, in the filthy menſtruous raggs of their own Righteouſneſſe, and without the wedding Garment; Would it not be conſtrued an affront, would they not be thought to diſgrace, reproach and defile the Marriage, by ſo rude, ſo uncivil an Action? Would you ſit down with Princes, being cloathed with nothing but durt and raggs, and yet be ſo moroſe as not to accept of a Robe out of the Kings Wardrope, ſince it is his Royal pleaſure, to put ſo great an honour on you? Would you be Courtiers to the King of Heaven, and refuſe to wear his Livery; Let's remember the end of him in the Parable, the Cataſtrophe of his preſumption, that intruded into the Nuptials without a wedding Garment.

Moreover the way to Heaven is a narrow way, and the Gate that leads to Eternal Life is a ſtrait paſſage; we muſt not think therefore to carry our Lumber with us, that will but clog and retard our ſpeed, that will but cumber and trouble us, and render our paſſage more difficult and uneaſie;

ſie; It was a fond and ridiculous cuſtom, ignorance and ſuperſtition had introduced among ſome of the Heathens, That when any perſon of High rank or great quality amongſt them dyed, to ſacrifice many of his Servants, and great ſtore of Cattel, to the end they might wait and attend on him in the other world; But I preſume we who have the Light of Chriſtianity are better inform'd, then to expect to carry a crowd with us, or to go in pomp & ſtate with a train at our heels; and therefore what ſcoffing *Lucian* hath ſaid merrily concerning *Charons* Boat, how the paſſengers were prohibited to bring any thing in with them, & commanded to ſtrip themſelves ſtark naked, and leave all on the other ſide the bank, whether their riches, Honours, Wiſdom, Phyloſophie or the like, may be ſeriouſly ſaid to thoſe that would enter into the ark of the new Covenant, they muſt carry nothing with them, if they would have a ſafe and a quick paſſage, a proſperous voyage to Heaven, if they would ſhoot the Gulph & arrive ſafe in the other World, or rather

ther what Chriſt ſaid to the Apoſtles, when he ſent them forth to preach the Goſpel throughout the whole World, when he made them Catholick and Univerſal Biſhops of the Earth, to Preach and Teach all Nations, they were to take no money in their purſes, they might take no wealth with them, not ſo much as to be cumbred with two Coats; So may we ſay to all thoſe that would go unto Chriſt, that would Learn the way to Sion; we need not meet God as *Jacob* went to meet his iucenſed Brother *Eſau*, after he had ſupplanted and beguiled him of the bleſſing; with great heards and flocks of Cattel before us, to be our peace offerings, the price of our attonement, and to appeaſe his wrath, for that is pacified already, he having found out himſelf a Sacrifice, we muſt not therefore go unto God with gifts, with Sumpter Horſes of rich and coſtly preſents, thinking to gratifie him for the redemption of our Captivity, for he will ſay as ſometime *Abraham* ſaid to the Kings he had delivered when he reſcued his Brother Lot, it ſhall not be ſaid you have made *Abraham* rich; a-

lack, what can we give unto God, are not the Cattel on a Thousand Hills the Lords? Is not the Earth and the fulneſſe thereof his, what ſhall we then do? Shall we marſhal up our performances and Duties, and ſet them in order to commend us to God, to procure admiſſion & acceptance with God. Will he be any better pleaſed therewith, then he was with thoſe Cattel *Saul* reſerved for Sacrifice? Will he not ſay as *Samuel* did, *What means the bleatings of theſe Cattel*? God takes no Bribes, no, we may not carry ſo much as a *Peter* pence in our Mouths (as is the abſurde practice of ſome Papiſts) for Heavens Porter, for *Peter* to open the door to us. No, there are none that take bribes in Heaven, there are no Courtiers that expect Fees, no Orators that have *manus oculatas*, or *bovem in lingua* as we ſay. And therefore hence it is, that we are invited to buy Wine, and Milk, and Honey without Money, and without price; they that would drink of the Waters of Life, muſt not think to purchaſe them, for they are no more to be ſold then that gift of the Holy Ghoſt. We know

know what was replyed to *Simon Magus*, that would needs have bought it, that would needs be cheapning and bidding money for it, *thy money periſh with thee.* This is the higheſt, the rankeſt, the groſſeſt degree of *Simony*, to think of purchaſing Salvation; for what ſhall we give the Lord, ſhould we give our Bodies to be burned for the ſin of our Souls, ſhould we give our Bodies a Sacrifice, a burnt offering, it profits nothing, merits nothing, and God might caſt back the dung thereof into the faces of our Souls. *The gift is of Gods free grace,* Did not Chriſt overturn the Table of the Money-changers, and whip the buyers and ſellers out of the Temple? And ſhall we preſume to introduce them again.

I have read that the Kingdom of Heaven is to ſuffer violence, is to be taken by force; but never that it was to be bought and ſold. This was the ſtone of ſtumbling at which the faith of the Phariſees fell; the Rock of offence on which the Religious Jews ſplit themſelves, and ruined their Salvation; they would needs lean to the broken reeds of

their own righteouſneſſe, and there-by wounded and pierc'd themſelves: they thought to have purchas'd Heaven, by their Alms, by their faſts, by their long prayers, by the tythe of their Mint and Anniſ. And do not the Papiſts at this day run into the ſame Errour, dos not their Doctrine of Merits, of Pardons, of Indulgences, *&c.* ſet up the Tables of the money-changers in the Temple of God? Have they not introduced a Mart or Fair into Religion, and turn'd the Temple into a Shop or Exchance, in which things ſpiritual are bartered for Temporal, and things incorruptible for ſilver and gold that is corruptible. *Nonne fecerunt omnia venalia cœlum, Chriſtum, totum denique Religionem?* Have they not done by Heaven, as *Hanibal* is reported to have ſometime done by old *Rome? viz.* expoſed it to ſale; but we know he paid dear for his preſumption, it coſt him the loſſe of his Camp. And I would adviſe theſe to have a care, that make ſo bold with Heaven; that are ſo rich in works of ſupererogation, that have merits not onely for themſelves, but others; that are ſo rich

rich they can purchaſe Manſions and Crowns of Glory, not only for themſelves, but others: That are able to purchaſe large Patrimonies, and whole Provinces in Heaven: Nay, that can ſell Heaven, Reverſions of Glory, to purchaſe vaſt Territories here upon earth. No, to entertain ſuch thoughts as theſe, ſo high an eſteem of our own works, our own merits is no leſſe than madneſſe and folly; Or to think that we ſhall not be welcom to God, unleſſe we bring our own entertainment with us: no, they that are invited to the marriage Supper, to the kings feaſt muſt not bring their entertainment with them.

They that will be ſav'd muſt ſuffer loſſe, the hay and the ſtubble of their own righteouſneſſe, of their own works muſt be deſtroy'd, conſum'd and burnt up: We muſt not build on Faith and expectations of Heaven upon the old, rotten, crazy, tottering foundations of our own performances, for this is but ſand: If we would have our foundation ſtand ſure, if we deſire the Pillars of our Salvation ſhould ſtand faſt and not be moved.

But the laſt Reaſon, and that which

which leads us to the other part of the verſe, to the remaining words, and which are the Reaſon laid down in the Text, is this, *for theirs is the Kingdom of Heaven* Their happineſs doth not conſiſt in their poverty, but in the Right and Title they have to the Kingdom, for that they are the heirs apparent to the Crown of Glory, for that they are of the blood Royal of Heaven, the moſt high born Seed of God.

Oh moſt bleſſed, moſt happy, moſt fortunate and Royal Poverty, on which is intayl'd a Kingdom, that hath the reverſion of a Crown and Scepter. This life is the nonage of a Saint, we are here under pupillage and wardſhip, under Guardians and Tutors, the firſt Epiſtle of *John* 3. 2. *Now are ye the Sons of God, but it doth not yet appear what ye ſhall be.* A Saints portion is not in this life, his Kingdom is not of this world; his happineſſe is in reverſion. Oh who would not part with all he hath for a Kingdom. Its reported that when *Ceſars* ambition courted the *Romans* monarchy, and began to bid for the Empire of the whole Earth, that he left himſelf

ſelf nothing but hope. Oh who would not part with all he hath for a Kingdom, ſo he may but retain not a bare uncertain hope, but the ſure reverſion of a Kingdom. What, ſhall *Ceſar* bid more for the bare naked hopes of an earthly Empire, than Chriſtians for not the hopes, but certainty of a ſpiritual a Heavenly Kingdom? Shall *Ceſar* venture more for a temporal Crown, than Chriſtians for an eternal weight of Glory? Is he accounted unworthy of terreſtrial empire, that will not venture his life for it, & is not he much more unworthy of a Cæleſtial Throne, that will not adventure and part with his all for it.

It is reported of a fortunate King, that he accounted it his ſole miſfortune, that he never had misfortune: and therefore being minded induſtriouſly to ſeek and court that which other men endeavour moſt to ſhun and avoid, he caſt a Ring of great value into the Sea: and after a while found it in the belly of a fiſh, ſerved up to his table. I am ſure it is the greateſt the ſadeſt misfortune of the greater part of the World, that they have not this

this misfortune, to fall into this poverty of spirit. And they that have it may justly take up the words of him that said *periissem nisi periissem*, I had been eternally unfortunate and miserable, had it not been for this misfortune. I know this hath been an age too skilful and ingenious in supplanting one another, in raysing themselves by the falls of others, in building their fortunes on the ruins of other mens: But this is a far more ingenious thing to be able to supplant a mans own misfortune, to raise himself by his own fall, to find a crown in his own ruins; we know *Saul* found a Kingdom, as he was seeking his fathers asses, and this is to find a kingdom in seeking poverty and want, this is to convert by an excellent kind of Chymistry poysons into Cordials, losses into gaines, crosses into crowns, and the wounds and injuries of fortune into blessings and favours: it is a being (in truth what the Phylosophers so much talked of) beyond the reach of fortune, and above the Empire of Chance. I believe during the time of our late unhappy wars many that were skilfull at fishing in troubled,

bled waters, have with good ſucceſs experimented the truth of this doctrine in the letter.

How many a poor broken trades man with others of ſhip-wrack't and ruin'd fortunes, who being quite bankrupt and reduced to the extremity of want and miſery; Have by betaking themſelves to the wars, thriven better, and rais'd themſelves to far greater and fairer fortunes than ever they could have expected, with out a miracle in the way of their former vocations. I am ſure its no leſſe true, but more ſafe in the ſpirit. For there was never any poor broken ſpirit, that being ſhip-ſtrack't and bankrupted in himſelf, that being loſt and ruined in himſelf, that being undone and beggard, that being naked, humble & poor in ſpirit, betook himſelf to this ſpiritual warfare, & entered into the Camp of the Saints militant: that liſted his name under the Captaine of our Salvation Chriſt Jeſus, and ſerved under the banner of the Croſs, but he was a gainer by it, but he thrive better, & raiſ'd his fortunes to a higher pitch, than if he had graſp'd the Scepters, and poſſeſt the Empires

of

of the whole Earth, ſo thriving a thing is this poverty, ſo great the advantages that are to be reap'd by it, ſo great the honour and dignities to which it leads. For to ſpeak truth they are our riches that ruin and undo us, what we account our riches is our poverty, and our cloathing is our ſhame, of which till we are ſtrip'd its impoſſible for us to be either fortunate or truly happy.

But to proceed, how much have many done & ſuffered upon the ſingle account of gratifying their ambition? with the expence of how much ſweat and travail, at the loſſe of how many nights ſleep and repoſe, at the coſt of how many cares and ſorrows, are men content to purchaſe a ſmall Empire, a little province of rule and dominion? Whereas it were but a poor, low and groveling ambition, did they with *Ceſer* graſp at the whole Earth, or with *Alexander* mourn, for that there is but one? For what is it that we ſhould either with the one prize it ſo much, or with the other grieve there are no more? Is it any other than a mole hill, or any better than the dreges and fidency of the Creation,

on, or is it not infinitely below the worth & dignity of the leaſt celeſtial body of the leaſt ſtar that twinkles in the great vault of heaven? Is it not then to play at ſmall game a meer childiſh puſh-pin ſport to contend for it?

Or can the great conflicts and ſtruglings managed with ſo much paſſion and animoſity about it, amount to more or ſeem other in the eye of a truly ſoaring and rais'd ambition, than a cock-fight or conteſt of fowls for the Empire of a dunghill, or the bul-ruſh encounter we meet with in the fable between the Frog and the Mouſe, or rather the ſtivings of thoſe little animals we ſometimes obſerve in mole hills, ſo eagerly to contend for a grain of corn? For is not the ambiency and circumference of the whole earth (which is ſo noble a prize in the eyes of the ſons of men, and ſo great a ball of contention among them) but as a *punctum* a ſmall point or *atomes*, in compariſon of the dementions of the firſt and loweſt Heavens; And yet how much ſweat, how much oyl is diſpended in the queſt and acquiſition of a ſmall particle thereof.

There

There are others that will ſuffer much upon the account of love and friendſhip, that can freely eſpouſe poverty, and court miſery for the love and company of a friend, that can facrifice their lives, their honours their crowns at the Altar, and feet of friendſhip: Can bid defiance unto Death, the King of terrors, in honour of their friend. And to ſpeak truth, ſince friendſhip in the higheſt and moſt heroik degree thereof, is ſo ſtrict a League and Union of Souls that friends become a ſecond ſelf to each other: I know not whether he may be thought worthy the title, or not to profane the name by his pretenſions thereto, that cannot pawn his life for the honour and ſafety of his friend. Shall now a raſh and blinde paſſion, boaſt greater trophies, and be honoured with more victims than God? Shall the Martyrologies of love and friendſhip be fuller than thoſe of Saints? Shall the votaries of *Cupid* be more numerous than thoſe of Heaven? Shall men do more upon a principle of good nature, and on the account of a naturall paſſion of love and friendſhip to a creature,

creature, than those that pretend to be saints by a principle of Grace, and on the account of a Divine and Seraphick love to the Creator? Shall the flames of love kindled by concupiscence and lust, have more heat and burn brighter than those lighted by a beam of Heaven, and kindled at the Altar? Shall more boast the wounds they have received in the lists of friendship, than those of piety? for the love of a woman, than of God? for the sake of a friend, than of Jesus.

Others are very passionate in the quest of honour, and zealous of their reputations, being willinger to loose their lives than the least punctilio of credit. How many Gentlemen have sacrificed their lives on this score, and offer'd up themselves, as victims at the Altars of this chimerical and feigned Diety? How great a spur to valour is this notion of Honour; How great flames of courage will the least spark thereof kindle in a valiant breast? With how great resolution will it steel a souldiers heart, making him proof against the greatest perils? What dangers will he not confront?

What

What hazards will he not attempt, if his honour, if his reputation be at ſtake? And how many of theſe candidates of fame, theſe ſons of renown do watch with more jealouſie ore their honour, than their ſouls? And are careſuller not to ſully their reputations, then defile their conſciences; Now ſhall any one be willinger to ſell his life, to redeem his own honour, than Gods, to vindicate his own reputation, than the Goſpels? In defence of his Princes ſtandard, than the banner of the Croſſe, or to purchaſe the name of a valiant man, than that of a couragious Chriſtian.

Again many have ſuffered much for the love of wiſdom in the queſt and purſuit of knowledge. With how much hunger and cold, with the loſſe of how many nights reſt and ſleep do men hunt after learning, and purchaſe to themſelves a few ſlight notions of things? How will men rack and ſcrue their thoughts, torture, and diſtreſſe their apprehentions, with a problem or theorem in Phyloſophy? How will many macerate and conſume their bodies, ſpend and waſt the taper of their lives in watchings, abſtinencies, and a thouſand

other auſterities to gain a ſuperficial inſpection into the ſecrets of Nature, into the nature of things? How will many rob and defraud nature of its due, and pine away their bodies to ſatiate their thirſt after knowledge, to feed and gratifie the inquiſitive ſearching humor of their mindes? How hath the eagerneſſe of ſome mens thirſt after learning, drunk up their ſtrength and the very marrow of their ſouls? How hath the fiery ſpirit and activity of their mindes, fretted, conſum'd and eaten up the fleſh of their bodies, reduc'd them to Anotomies, and living Skellitons, looking more like ſpectres Ghoſts or walking ſhaddows, than men? Some mens ſouls being like a ſword too ſharp and keen for the ſcabbard of their bodies, in which they are ſheath'd: Or like Mercury or Quickſilver, ſo penetrating and acture, that nothing can contain them: And all this upon the ſole account of knowledge, to which their affections are kindled with ſuch ardent deſires, and have conceiv'd ſuch ſprightly flames as commonly ſoon reduces their bodies to aſhes, and rendes them the victims of their deſires, cauſing them to expire like the

Phenix,

Phœnix, in their own flames. Its reported of (as I take it) *Cleanthes* a poor Phyloſopher, that he pawned his nights reſt, to purchaſe his dayes ſtudies, that he drew water by night to earn a ſmall penſion to maintain himſelf in the muſes ſervice by day, to maintain himſelf in the ſtudy of Phyloſophy. And of another it is reported, that having quitted and forſaken his honſe and poſſeſſions, to take a pilgrimage for the better improvment of his ſtock of knowledge; and finding at his return all things thorow the injury of time gone to decay, and his houſe almoſt buried under its own ruins, brake forth into theſe expreſſions, *ſi hæc non pæriiſſent ego pæriiſſem*, had not theſe periſh'd I had periſh'd, had I not made Ship-wrack of my eſtate, I had ſhipwrack'd and loſt my ſelf.

Now ſhall the ſons of humane wiſdom, the candidates of a little naturall knowledge, that but puffeth up, and profiteth not, except ſanctifi'd by grace, which will be but as a torch to light men to Hell. I ſay, ſhall men for the love of what the Apoſtle calleth vain Phyloſophy, be content to welcome poverty, and entertaine penury, without any aſſurance of

better

better eſtate in revertion, or future happineſſe to compenſate and reward their former miſeries: And ſhall we grudge to do that for the wiſdom wch is from above, for a Crown of Glory, which they do for the ſhaddow of wiſdom, for a wreath of withering and fading palms, to obtain a name among the learned; Shall not we do that to be made partakers of thoſe Eternal fountains of wiſdom and knowledge, that the Heathen did, for the adorning their underſtandings with a little dark fading counterfeit knowledge?

To conclude, the lower the foundation is laid, the higher the ſuperſtructure may be raiſed. We have received on the credit of naturaliſts and thoſe that are beſt read in the obſervations of nature, that your talleſt trees ſhoot their roots deepeſt into the Earth, and commonly as far downwards towards the Center, as their tops reach upwards towards Heaven: As if nature would teach us, that the foundation of the beſt and ſureſt fortune is laid low, is laid in the duſt, and the Scripture teaches us, that poverty is the way to a Crown, beggery to a Kingdom. So

that

that we see here the harmony and consent thats between the Book of God, and that of nature, between the Scriptures and the greater volumn of the World: And both of them giving in their evidence to this Truth, bearing testimony to this Doctrine, commending and reading lectures to us of this poverty of Spirit. Shall we now be so childish, as not part with our counters for gold? With the menstruous rags of our own righteousnesse, for the glorious princely robes of Christs? Shall we prefer our coats of fig leaves, before the righteousnesse of God?

And that this way and method of salvation may not seem strange to us, Christ the Lord and Captain of our Salvation hath trod it before us. For was not he humbled, before he was exalted? Was not he poor not having where to lay his head, before he receiv'd the Kingdom of his Father? Was not he crownd with thorns, before he was crownd with Glory? Finally, was not he crucifi'd before he was Glorified? Shall we now refuse to drink of the same cup that he hath drunk before us? Do we who are but the children of Adoption expect a Kingdom, a Crown, a Scepter, a Throne of Glory, on easier terms than the Heire, the son by nature, and the first begotten, than Christ our Elder brother receiv'd them on, should we not rather rejoyce and glory in our poverty, for that we are poor in Spirit, because to such is given the Kindom of Heaven. *FINIS.*

Books Printed, and are to be ſold by *Giles Calvert*, at the black-ſpread Eagle, at the VVeſt-end of *Pauls*.

THe Scripture Directory for Church Offices and People: Or, a Practical Commentary upon the whole Third Chapter of the firſt Epiſtle of St. *Paul* to the *Corinthians*. To which is annexed, The Godly and the Natural Mans Choyce upon *Iſal.* 4. ver. 6, 7, 8. By *Anthony Burgeſſe*, Paſtor of the Church of *Sutton Coldfield* in *Warwick-ſhire*.

ΙΕΡΟΝ ΣΟΛΟΜΩΝΤΟΣ.

The Temple of *Solomon* Pourtrayed by Scripture Light: wherein all its famous Buildings,

the Pompous Worſhip of the Jews, with its Attending Rites and Ceremonies, the ſeveral Officers imploied in that Work, with their Ample Revenues: And the Spiritual Myſteries of the Goſpel vailed under all, are treated of at large by *Samuel Lee*.

The Hiſtory of *Diodorus Siculus*, containing all that which is moſt memorable and of greateſt Antiquity in the firſt Ages of the World, until the War of *Troy*: in Folio.

Renodæus his Diſpenſatory, containing the whole body of Phyſick; diſcovering the Natures, and Properties, and Vertues of Vegetals, Minerals, and Animals: in folio.

Gadburies Doctrine of Nativities.

Doctor *Pordages Innocency* appearing through the Dark Miſts of pretended guilt: in folio.

Cornelius

Cornelius Agrippa, his Occult Philoſophy in 3 Books in quarto.

Henry Laurence Lord Preſident his Book Entituled, Our Communion and War with Angels: in quarto.

Chriſtopher Goad his Sermons Entituled, Refreſhing Drops, and Scorching Vials: in quarto.

Samuel Gorton his Expoſition on the fifth chapter of *James*: in quarto.

Samuel Hartlib of Bees and Silkworms: in quarto.

Williams, his Book called the Bloody Tenet of Perſecution for cauſe of conſcience: in quarto.

Doctor *Gells* Sermon Entituled *Noahs* Flood returning: in quarto.

Several Pieces of *Chriſtopher Blackwood*, now publick Teacher in *Ireland*: in quarto.

Jacob

Jacob Behem his *Signatura Rerum*, or Signature of all things: in quarto.

His Epiſtles explaining many things written in his other Books: in quarto.

Of Election and Predeſtination: in quarto.

His Book Entituled *Aurora*, or the Day-ſpring, lately printed in quarto.

Several Pieces of *Iſaac Penington* Junior: in quarto.

The Spiritual Journey of a yong man, a Piece tranſlated out of Dutch.

Biggs of the vanity of the craft of Phyſick, or a new Diſpenſatory: in quarto.

Collier his Pulpit-guard routed: in quarto.

His Font-guard routed: in quarto.

Simon Hendon his Key of Scripture Propheſies: in quarto.

Mr.

Mr. *Parker* his Anſwer to the Aſſembly, in large Octavo.

Several Pieces of *Thomas Collier*, in large octavo.

Tillom on the eleventh chapter of the *Relations*, in large octavo.

Henry Laurence Lord Preſident his Book of Baptiſm in large octavo.

Reeves Sermons Entituled the Strait-gate: in large Octavo.

Several Pieces of *H. N.* in octavo, namely, Prophecy of the Spirit of Love. *Revelatio Dei*, or the Revelation of God.

Introduction to the Glaſs of Righteouſneſs. *Evangelium Regni*, a joyful Meſſage of the Kingdom, Spiritual Tabernacle. The firſt Exhortation. The Apology for the ſervice of Love: all in octavo.

Samuel Hartlibs Chymical Addreſſes: in octavo.

Thomas

Thomas Butler his little Bible of the Man, or the Book of God opened in Man: in Octavo.

Crooked Paths made ſtrait, or the waies of God made known in loſt ſinners, by *A. Yeomans*: in Octavo.

Laurences Goſpel ſeparation ſeparated from abuſes.

Simmons Saints like Chriſt: in Octavo.

William Sedgwick his eleven Sermons, intituled, Some Flaſhes of Lightnings of the Son of Man: in Octavo.

A Word of Peace from the Prince of Peace, by J. *Hatch*: in Octavo.

Myſteries unvailed, wherein the Doctrine of Redemption by Chriſt is handled, by *Robert Gardner*: in Octavo.

Purnel his good tidings for ſinners, great joy for Saints: in Octavo.

Biſcos

Biſcos glorious Myſteries : in Octavo.

The Confeſſion and Fame of the Roſie Croſs, by Engliſh *Philalethes* : in Octavo.

Larkhams Sermons in Octavo.

Bacons Catechiſm in twelves.

Corporations vindicated in their Fundamental Liberties, by *Charles Hotham* : in twelves.

John Saltmarſh his Book of Free Grace : in twelves.

And his Book Intituled, Sparkles of Glory, or ſome Beams of the morning Star : in twelves.

Dawnings of Light, in twelves.

Paracelſus his Aurora, and Treaſure of the Philoſophers. As alſo the Water-ſtone of the Wiſe Men ; deſcribing the matter of, and manner how to attain the univerſal Tincture.

The Errata.

Page 2. *line* 26. *for* world *read* worlds. *p.* 6. *l.* 10. *f.* any *r.* many. *p.* 13. *l.* 10. *f.* we ſhould be *r.* ſhould not be. *p.* 31 *l.* 12. *f.* happineſs *r.* unhappineſs. *p.* 35 *l.* 17. *f.* produc't *r.* product. *p.* 39. *l.* 24. *f* Lycaon *r.* Actæon. *p.* 64. *l. penult. f.* ſumitatis *r.* ſanitatis. *p.* 66. *l.* 13. *f.* ſmutes *r.* ſmuts: *p.* 74. *l.* 11. *f.* cui *r.* Qui jacet &c. *p.* 80 *l. ult. f.* that *r.* the. *p.* 82. *l.* 19 *f.* totum *r.* totam. *p.* 88. *l. ult. f.* ſidency *r.* ſedency. *p.* 89. *l.* 26. *f.* atomes *r.* atome. *p.* 93. *l.* 23. *f.* acture *r.* active. *l. penult. f.* rendes *r.* renders.

Beſides the Errata's, the Reader is deſired to take notice that there are (through the negligence of the Printer) many miſpointings, which rendering the ſence of the Diſcourſe both difficult and dubious in divers places, muſt therefore be ſubmitted to his Care and Judgment to be corrected.